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Musleh Mau'ood Edition

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An educational and spiritual monthly publication

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Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**
Cover: Latif Ahmed	*Photos: Kalim Bhatti*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax: 301-879-0115**

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us **www.alislam.org**

Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)
as: alaihissalam
(Peace be upon him)
ra: radhi allahu 'anhu
(May Allah be pleased with him/her)
rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)
swt: subhana wa ta'ala
(Holy and Exalted)

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Al-Qur'an

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ
كَالْفَخَّارِ ۝ وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۝ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ۝

Which, then, of the favors of your Lord will you twain deny, *O men and Jinn?* He created man from dry ringing clay *which is* like baked pottery. And the Jinn He created from the flame of fire. Which, then, of the favors of your Lord will you twain deny, *O men and Jinn?* (55:14-17)

Commentary:

The dual form in *Tukadhdhiban* may have been used for the two classes of jinn and men referred to in v. 34, or it may signify two classes of men, viz., believers and disbelievers, leaders and their followers, the rich and the poor, or the white and the colored races. Or, the dual form may have been used to impart emphasis in order to denote the dignity of the commandment embodied in the various verses. Such dual form is generally used in the Arabic language. See also 50:25. The Holy Prophet is reported to have said that when this verse is recited the believers present should respond by uttering the words 'None of Thy favors, Our Lord, do we deny and for Thee is all praise' (Kathir). After having mentioned the creation of the celestial firmament and the placing in it of the sun and the moon, followed by a mention of the spreading of the earth and of the vegetables that grow on it, the *Surah*, in this verse, refers to the coming in to existence of man. Man's creation from dry ringing clay may signify that man has been created from matter in which the faculty and attribute of speech lies latent. As Salsal emits a sound only when struck with something extraneous, the word is used here to hint that man's power to respond is subject to his being able to receive the Divine Call. Three words have been used in the Qur'an to express the different stages of the creation and spiritual development of man. The first stage is expressed by the words, 'God created him out of' dust' (3:60). The second stage is described by the expression, 'He created you from clay' (6:3), which means that after having received a sprinklings of Divine Word man attained the power of discrimination by which he could distinguish between right and wrong. At the third stage, which is called the stage of "baked pottery," man is tested and tried and is made to pass through the fire of trials and tribulations. It is after he has successfully passed all the tests and has attained spiritual maturity that he is received into Divine Presence. A similar Qura'nic expression, *man is made of haste* (21 :38), shows that the verse under comment means that the jinn possessed a fiery nature and not that they were actually made of fire. Thus creation from clay or from fire are metaphors signifying a pliant and submissive nature or a fiery and inflammable temperament.

Al-Hadith

عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هٰذَا مَا حَدَّثَنَا بِهٖ اَبُوْ هُرَيْرَةَ رَضِيَ اللّٰه عَنْهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللّٰهُ عَزَّ وَجَلَّ كَذَّبَنِيْ عَبْدِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ ، وَشَتَمَنِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ ، تَكْذِيْبُه اِيَّايَ اَنْ يَّقُوْلَ فَلَنْ يُّعِيْدَنَا كَمَا بَدَاَنَا ، وَاَمَّا شَتْمُه اِيَّايَ يَقُوْلُ اِتَّخَذَ اللّٰهُ وَلَدًا ، وَاَنَا الصَّمَدُ الَّذِيْ لَمْ اَلِدْ وَلَمْ اُوْلَدْ ، وَلَمْ يَكُنْ لِّيْ كُفُوًا اَحَدٌ ـ

مسند أحمد صفحة ٣١٧/٢

Ḥaḍrat Hammām bin Munabbah[ra] states that this is what Ḥaḍrat Abū Hurairah[ra] related to us from the Messenger of Allāh[sa]. He said: "Allāh the Most Honoured and Glorious says: 'My servant denied Me whereas it does not behoove him. He abused Me whereas it does not behoove him. His denying Me means to say that We shall not return them to life as We created them in the beginning. As for his abusing Me is concerned, it is to say that Allāh has taken unto Himself a son. Whereas, I am Self-Sufficient and Besought of all. I beget not, nor am I begotten and there is none like unto Me. '"

(Musnad Ahmad, p 317/2)

SAYINGS OF THE PROMISED MESSIAH[AS]

Excellence of Calling Allah's Blessings on the Holy Prophet[saw]

It is my personal experience that to obey the Holy Prophet[saw] with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[Haqiqatul Wahy, Roohani Khaza'in, Vol. 22, p. 67-68]

It is my personal experience that when blessings are called down upon the Holy Prophet[saw], Divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet[saw] and is absorbed into his breast and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet[saw]. Calling down blessings on the Holy Prophet[saw] brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should call down Divine blessings on him very diligently so that that grace might be moved.

[Al-Hakam, 28 Feb. 1903, p. 7]

One night this humble one called down blessings on the Holy Prophet[saw] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins full of light into my house and one of them said to me: These are the blessings that you called down on Muhammad[saw].

[Braheen-i-Ahmadiyya, Roohani Khaza'in vol. 1, p. 598, sub-footnote 3]

There is none worthy of worship except Allah

He endured everything with steadfastness and when Mecca fell, he forgave his enemies, reassuring them with: *No blame shall lie on you this day.* This was the perfection of high moral qualities which is not found in any other Prophet. *Send down Thy blessings O Allah on Muhammad and his people.*

[Malfoozat, Vol. II, pp. 79-80]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on December 31, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor's[abs] Friday Sermon today, the last day of the Gregorian calendar, was based on his spiritual perspective of the past year.

Hazoor[aba] said 2010 started on a Friday and is ending on a Friday, a day of immense blessings in Islam, thus giving significance to an otherwise inconsequential matter of last day of the year. Our detractors may question and have indeed questioned the blessed aspect of the year for us as we lost nearly a hundred lives during the year, who left behind many bereaved families. A few people outside the Community have expressed sympathy on this matter but there is a substantial number who continue to not only use harsh language regarding our martyrs but also threaten us. These people do not seem to be aware of God's treatment with them and do not appear to learn lesson. Their condition is thus described in the Holy Qur'an: **'...But their hearts were hardened and Satan made all that they did *seem* fair to them.'** (6:44).

Hazoor[aba] said the families of our martyrs have expressed their emotions to God in a way that has changed their thought-processes. Delegates from different countries have been to meet these families and have found their meetings faith-enhancing. Wahab Adam Sahib and Tahir Hamand Sahib of Ghana have been to meet them and on their return met with Hazoor[aba]. They told Hudhur that meeting the families had enhanced their faith, when they consoled them, they were offered consolation in return and when overcome with emotion they were tearful, the families told them they felt the martyrs had left them with medals of honor.

Hazoor[aba] related the incident of one student who was injured in the Lahore attacks and is now in the UK for further education. He told Hazoor[aba] that when he was injured at the mosque, he rang his mother and told her that he had been shot twice and was bleeding. She said to him that she had entrusted him to God, if martyrdom was his destiny he should give his life courageously and not show cowardice. God protected the young man and the bullets were removed from his body through surgery. However, Hazoor[aba] said, when there are such mothers and such families then loss of life is not a sign of God's displeasure. It is God alone Who gives peace of mind.

Hazoor[aba] said we are the people who never leave God out of fear of the enemy. We do not show insincerity to God out of fear, poverty or sacrifice of wealth. Rather, we say: **'...'Surely, to Allah we belong and to Him shall we return.'** (2:157) and try and attain more love of God. Many write to Hazoor[aba] and tell him that they are among those who: **'...*some* who *still* wait, and they have not changed *their condition* in the least;'** (33:24). Hazoor[aba] said the objection of our detractors about the year being blessed for us is negated by this.

Hazoor[aba] said this year there was immense blessing of God in taking the message of Ahmadiyyat to others especially in the Western countries. Different media resources were used for this and the Community

was introduced and message of Islam taken to others on an unprecedented level. Hazoor[aba] said this was a result of the extreme level of sacrifices of the martyrs in 2010. God has accepted these sacrifices and thus included the martyrs among those about whom it is stated: **'Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, being well provided,** (3:170).

Hazoor[aba] explained that the lexicon also signifies the Arabic word *'amwota'* (slain/dead) used in the verse as those whose blood is not spilled in vain and those who leave behind people who follow in their model. Hazoor[aba] said angels inform these martyrs of the successes their sacrifice bring about and this delights them: **'Jubilant because of that which Allah has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them *shall come* no fear, nor shall they grieve.'** (3:171)

Thus, the sacrifices of the martyrs are a source of enhancing faith. Many families write to Hazoor[aba] that they met with their martyr relative in dream who told them that they were very happy and were being extended amazing treatment. Hazoor[aba] said when we believe this to be true and are assured that God is bestowing special blessings on them; our belief in the glad-tiding of the success of those left behind should also increase. In order to attain more and swift beneficence from God's promise we need to turn to Him and connect to Him more than ever. Hazoor[aba] said we relate the special qualities of the martyrs, thus we need to reflect over our own deeds. This year, the blessed day of Friday has been given an unusual significance as the year began on a Friday and is ending on a Friday. As a result this year had 53 Fridays. According to Hadith an hour comes during Friday which has special level of acceptance of prayer. Hazoor[aba] said he hoped that according to our capacities we had tried to spend Fridays in prayers. The martyrs of Lahore and those of Mardan gave their lives while engaged in prayer during Friday. Most certainly their prayers would have earned them the best blessings in Paradise as well as progress for those they left behind and the Community. The Holy Prophet (peace and blessings of Allah be on him) said: 'Friday is the chief of all days and Allah considers it the greatest day. It is the day God created Adam (on whom be peace), on it He sent him down to earth, on it He gave him death. During this day is an hour when all that is asked for but what is *haram* (forbidden) is granted. On it will be the Day of Judgment.' Hazoor[aba] explained that while Friday has means of going to Paradise, it is also connected with expulsion from Paradise due to Satan's deception. We have accepted the Adam of this age, for God also called the Promised Messiah[as] Adam. He is the Adam through whom paradise will be established on earth, which means that followers of the teachings of the Holy Prophet[saw] will be created. They will be firm on high levels of sacrifices and will do good works and attaining God's pleasure will be their viewpoint.

Hazoor[aba] explained that if we are to get the beneficence of the Divine promises made with the Imam of the age, we need to do good works which will take us closer to God. We are required to put each commandment of God in practice, from the smallest to the highest, in accordance with our capacities. We will be part of the glad-tiding that God demonstrates to those who make sacrifices. God states: **'*As to* those who believe and do good works, they will surely have a reward that will never end.** (41:9).

Hazoor[aba] said after belief, good works are essential. God has declared the significance of good works as: **'And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say: 'This is what was given us before,' whereas only similar things shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.'** (2:26).

The Promised Messiah[as] elucidated that without good works, belief is of no use. If we are desirous of never-ending reward from God and acceptance of prayer, we need to do good works. God's glad-tiding is for those who do good works.

Hazoor[aba] said we should pray that we spend our lives in a way that makes us rightful members of the Community of the Promised Messiah[as], and each action of ours is to attain pleasure of God. Hazoor[aba] said tonight bid farewell to this year and welcome the next one with prayers for special capacity to remove our weaknesses that have kept us from doing good work, may we be able to carry them out in the New Year. Hazoor[aba] said we should irrigate and nourish the seed of belief with good works.

While we are pleased that a section of our Community gave tremendous sacrifice, it is sad that Hazoor[aba] also receives letters of complaints from people outside the Community about Ahmadis involved in deceptions in business matters. Hazoor[aba] said this is a disgrace for the Community and the verbal claim of belief by such people does not benefit the Community. Hazoor[aba] also mentioned those who have no regard for relationships and said that 'good works' also include honoring all mutual rights. Each one of us should reflect and self-examine how many failings we removed in the last year, what revolutionary change did those who gave the immense sacrifice create in us? This was a year of blessings but if we remain involved in worldly matters, encroach others' rights, harm others, are verbally abusive to others we will incur God's displeasure. We make vocal claims to remember the sacrifice of the martyrs but if we do not make them a model to follow to attain the pleasure of God we have not worked to afford them comfort. If the detractors have done their utmost we should adorn our belief with good works in a manner that gold is purified and burnished after it passes through fire. Thus fortunate are those of us who spent this year nourishing our belief with good works. May God enable them more than ever to make their connection with Him stronger and those who could not pay attention to their reformation should pray for this aspect during Friday Prayers and tonight, seek help from God and try and do good works and in the New Year always keep reformation in viewpoint. May God make it so that we are all able to mold our actions to attain the pleasure of God.

Hazoor[aba] said tonight when the world will be busy dancing, consuming alcohol and getting excited, especially in the Western world, we should make the promise in the Presence of God that in the New Year we will keep our emotions in obedience to His commandments, we will develop in belief and will try to mold every act of ours in accordance with God's commandments. May God enable us so.

Hazoor[aba] wished a very happy New Year to all individually as well as communally. Relating some blessings of the year, Hazoor[aba] said through the work done by Russian desk at MTA he now receives letters in the hundreds from Russia. God revealed to the Promised Messiah (on whom be peace) and he said: 'I see my community in Russia like the grains of sand in number'. [Tadhkirah p. 964]. Hazoor[aba] said may God continue to take the message to them and fulfil this revelation. Hazoor[aba] also mentioned something that he had wished to say during *Jalsa* Qadian. Our website alislam.org has a new resource. A word search facility is now available for all the books of the Promised Messiah (on whom be peace). Hazoor[aba] said this was a difficult task which has been accomplished by a team of young people. They are: Noman Ahmad from Lahore, Mubarak Ahmad from Karachi. Both of them are *Waqfe Nau*. The additional team is from India, hence Hazoor's[aba] wished to mention the names at Qadian *Jalsa*. They are: Fazulur Rahman from Chennai, Maqsood Ahmad, Shahid Pervaiz, Abdul Salam, Ayesha Maqsood, and Altaf Ahmad, all from Bangalore. Riaz Ahmad from Mangalone. Khurram Naseer from Pakistan and Kaleem ud din Sheikh from Chennai. Hazoor[aba] said they have accomplished a great task, may God reward them and may the world benefit from the resource they have created.

Next Hazoor[aba] said it has come to his knowledge that someone has created a Facebook account in Hazoor's[aba] name and Hazoor[aba] was completely oblivious to it, nor has he looked at it. In fact Hazoor[aba] said he has alerted the Community about Facebook usage before. He said he does not know whether a detractor has started this account or some well-meaning person, in any case efforts are being made to close it and it will be closed because it has more detriments and fewer benefits. Hazoor[aba] said he also tells people individually to be careful of Facebook as it can have many wrong consequences, in particular girls should

be very careful. Hazoor[aba] said he wished to announce that this account should be avoided and people should not leave their comments on it and no one should join it. If in future a situation arose where the Community wished to join something like Facebook, it will be done on an official level and in a secure way which will not be accessed by all and sundry and will only serve the Community's interest. Hazoor[aba] has been told that anyone can access this account and our detractors have also left comments. Hazoor[aba] said it is unethical, even if it is done with good intent, to start something in another person's name without informing them. Therefore whoever has done this, if with good intent, should promptly close it and do *Istaghfar*. If it is done with mischief then God will Himself deal with it.

May God protect us from all evil and may He continue to keep us on the ways to progress.

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Hadhrat Khalifatul Masih V's[aba] Directive to Members of the Jama'at Regarding *The Review of Religions*

In the afternoon session address on the second day of Jalsa Salana United Kingdom 2010 Hazoor said:

"With regards to *The Review of Religions,* this is that magazine that started during the time of the Promised Messiah[as]. At the outset of his Khilafat, Hadhrat Khalifatul Masih IV[rh] also announced a scheme to increase the number of subscribers. For a short while people paid attention to this, however, it was then neglected, and now there are hardly any subscribers to this magazine.

There is a great need to pay heed to this and the *Jama'ats* should give due regard and increase its subscriptions. For instance, there are 118 subscribers in America. There are a total of 5 subscribers in Canada. America and Canada should have at the very least 500 to 1000 subscribers. All those countries in which people can read English should also increase the subscribers. In Africa, 2000 copies of this magazine are printed and there are 495 subscribers. This magazine is printed in Ghana for the African countries. Ghana needs to increase subscriptions. This publication is also printed in Nigeria, and in India as well, where 2400 copies are printed, but there are only 913 subscribers. In the UK this magazine is printed here in Raqeem Press, however the number of subscribers is very low; there are only 33. They should also increase subscriptions.

In light of the importance of this magazine, the Promised Messiah[as] drew attention at that time towards increasing subscribers. Although currently the literature of the *Jama'at* is disseminated through various modes, *The Review of Religions* began during the time of the Promised Messiah~ and he desired that the subscription should increase, hence the *Jama'at* should pay attention to this. He states:' Up to now, permanent funding for this publication has been inadequate. If, God forbid, this magazine ceases to exist as a result of a lack of interest from this community then this would be a cause for mourning for the community. Therefore, I urge, with great emphasis~ the sincere members of my community to provide as much support and financial assistance as may be possible for them.'

He[aba] added, 'Therefore, anyone who helps me in my wish in my presence and during my lifetime, I expect that such a person will be with me on the Day of Resurrection.'He[aba] further stated that: 'If to support this magazine 10,000 people of this community subscribe to the English or Urdu editions, then it would run according to one's wishes.' (*Al-Hakm,* vol. 7, number 32, p.1[9], and also cited in *The Review of Religions* (Urdu), September 1903)

THE GREAT PROPHECY OF MUSLEH MAU'OOD

Following is the prophecy given by God Almighty to the Promised Messiah[as] commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashirud Din Mahmood Ahmad[ra], who later became the second Khalifah of the Jama'at Ahmadiyya.

(English translation by Chaudhary Muhammad Zafrulla Khan[ra])

In the announcement of February 20, 1886, the Promised Messiah[as] says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My Mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My Acceptance through My Mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one[saw] may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a Holy Spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's Mercy and Honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرَ الْاَوَّلِ وَالْاٰخِرِ مَظْهَرَ الْحَقِّ
وَالْعَلَآءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His Pleasure. We shall pour Our spirit into him and he will be sheltered under the Shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

وَكَانَ اَمْرًا مَّقْضِيًّا

(19:22)

GLIMPSES OF MY PERSONAL MEMORIES OF HADHRAT MUSLEH MAU'OOD[ra]

Bashir Ahmad, New Jersey

I had my first ever audience with Hadhrat Musleh Mau'ood[ra] in December, 1939 when I was 13 years old. It was his *Khilafat Jubilee Jalsa* and the Golden Jubilee year of *the Jama'at* Ahmadiyya's inception in 1889. I met Hazoor in the company of my father, Haji Allah Bakhash Sahib of Chandarke Mongoley. District Sialkot, Punjab. Hazoor[ra] was sitting on a carpet in a room which was being heated by burning charcoal. He was wearing a blanket on his shoulders. Probably he was suffering from a bout of gout and that is why he was not stand-up for *Mulaqat*. However, he still did not like to deprive us of his audience. He asked my name and in which class I was studying?

It was the first occasion when *Lawa'-i-Ahmadiyyat* was hoisted by Hadhrat Musleh Mau'ood[ra] in the *Jalsa Gah* near the right front corner of the stage. A purse of three lakh Rupees was presented to Hazoor[ra] by Chaudhary Muhammad Zafrulla Khan Sahib[ra] as a gift on behalf of the *Jama'at* Ahmadiyya to celebrate the Silver Jubilee of his *Khilafat.*The entire preparation of the *Lawa-i-Ahmadiyyat* from sowing the cotton seeds to the harvesting of cotton, ginning, spinning, weaving, dyeing and stitching all was done by the companions of the Promised Messiah[as].

I lived in Qadian from April 1941 to the end of October 1947. During this period, I was fortunate to listen Hazoor's[ra] Friday Sermons, lectures, *Darsul Qur'an* and *Majalis-i-Irfan*. Furthermore, I had numerous opportunities to give security duty in *Masjid Mubarak* during Prayers and *Darsul Qur'an* and *Majlis-i-Irfan* sessions which were eventually published as *Tafsir-i-Kabir*. On several occasions I sat besides Hazoor[ra] and pressed his shoulders, back and legs to sooth his muscles.

I am an eyewitness to his declaration of being the Musleh Mau'ood[ra] as was prophesized by the Promised Messiah in 1886. He announced to be that Promised Son in his Friday sermon of January 28, 1944 which was delivered in Aqsa Mosque, Qadian on the basis of a vision he saw in Lahore on January 13, 1944. The whole *Jama'at* was charged with new vigor on hearing this declaration and the members were inspired to work hard for the propagation of Ahmadiyyat, the True Islam.

Hadhrat Musleh Mau'ood[ra] was a highly dynamic and forward-looking leader. He organized the *Sadr Anjuman Ahmadiyya* into various departments specifying their duties which enhanced the working efficiency manifold. He established the *Tehrike Jadid* Scheme in 1934 to accelerate the propagation of Islam all over the world which has resulted in millions of conversion to Ahmadiyyat. This has given an international status to the *Jama'at* Ahmadiyya. He also established Talimul Islam College, Fazle Umar Research Institute and *Jamia Nusrat*, a college for women. This has resulted in higher education of Ahmadi men and women. He established auxiliaries organization for men and women for teaching and training of all sectors of the *Jama'at* members: *Majlis Khuddamul Ahmadiyya, Majlis Ansarullah* and *Lajna Imaillah.*

Under his guidance and supervision all Ahmadis in Qadian were trained to carry out virtuous deeds and faithfully follow the tenets of Islam.

- Offering five daily Prayers regularly in congregation in mosques.
- Attending *Darsul Quran, Hadith* and *Malfoozat* in the morning and evening
- All Ahmadis used to visit regularly the *Bahishti Maqbara*
- Performing collective *Waqare Amal* once every month where occasionally Hazoor[ra] himself also participated and lifted buckets filled with soil despite the request by elders of the *Jama'at* to him that he should not do so. However, Hazoor[ra] always replied that why he should not carry out the work which he has asked others to do. That kind of leadership he provided, following what is stated in the Holy Qur'an:

- All Ahmadis used to recite the Holy Qur'an in loud voice at their homes after the *Fajr* Prayer. The melodious voices of the recitation of the Holy Qur'an could be heard all around in Qadian
- Many Companions of the Promised Messiah[as] were living in Qadian. They were the living examples of angels walking around us.. They were always very kind to the youngsters and used to take them along with themselves when they went for *Tabligh* in surrounding villages so that they could get *Tabligh* training.

Another dynamic leadership quality and foresight of Hadhrat Musleh Mau'ood[ra] was seen at the time of the partition of India in 1947. He warned the inhabitants of Qadian in advance about the forthcoming adverse circumstances and prepared us for the defense of Qadian so that we could leave our homes in an orderly manner. Then in the end of August 1947, he himself migrated to Lahore and arranged hundreds of buses and security trucks to evacuate Ahmadis safely to Pakistan. During this turbulent period I performed duty from August to October, 1947 in the office established for the security of Qadian under the guidance and supervision of Hadhrat Mirza Bashir Ahmad Sahib[ra] and Hadhrat Mirza Nasir Ahmad Sahib[rh].

There are numerous other acts of kindness of Hazoor[ra] which we enjoyed, e.g., he gave his own bungalow to the students of Talimul Islam College to use as a residence when the college was started in 1944. He, in spite of his busy schedule, graced us by participating in the farewell functions at several occasions in School and College.

INTERFAITH SYMPOSIUM

Jalal Malik, Central Virginia Jama'at

Alamdulillah, we had a very successful small town Interfaith discussion in the picturesque town of Clifton, VA. The topic was "God and Science - Is a Belief in God Consistent With Modern Science?". The event was co-hosted by the Clifton Presbyterian Church, and took place in their Church's fellowship hall. There were four speakers - Mr. Nanik Lahori (Hinduism-Durga Temple), Joel Wasserman (Judaism-Temple Beth Torah), Paul Arveson (Christianity-Clifton Presbyterian Church) and Dr. Khalil Malik (Islam-Ahmadiyya Muslim Community). The event was scheduled for 1-4 pm. *Jama'at* members were asked to arrive by 12:30 for *Zuhr* and *Asr* Prayers After this, lunch was served at 1 pm. The formal program began with *Tilawat* of the Holy Qur'an (3:191-195) by Saud Iqbal (Qaid Majlis-CVA), followed by a reading from the Bible by Pastor Jen Dunfee (Clifton Presbyterian Church). Pastor Jen then welcomed everyone to the event, after which Jalal Malik made an introduction. The speakers then spoke on the subject in the order of Hinduism, Judaism, Christianity, then Islam. The program went over, but the audience was attentive and wanted to remain longer, so we went into Q/A session which ran until about 4:30 pm. People were engaged in personal discussions for quite a while. *Murabbi* Yahya Luqman Sahib was in attendance as well. Food was arranged as a Potluck. Faiz Sahib (Secretary *Ziafat*) arranged the food from the *Jama'at.* Many participants brought food, and this added a more festive environment." From North VA, Alia Sajid (Secretary *Tabligh Lajna*) arranged ladies who brought food for the potluck, Maria Malik coordinated overall with all four congregations all the food that was being brought. Food was excellent, and *Alhamdulillah*, there was plenty and the left over food was give to a homeless shelter.

The Church hosted this event, and was a wonderful partner to do this event with, as their facility was excellent, and the spirit with which they embraced the idea of the event was excellent. They did all the setup - set up the tables, chairs, provided plates, silverware, etc., as well as the projector for the presentation by our Islamic speaker. They arranged for childcare during the event, which was put out to the *Jama'at* in case they wanted to bring kids. They provided a room for the childcare, as well as for ladies as a courtesy who wanted to eat separately from the rest of the group. They provided a room for us upstairs for *Salat* which we conducted before the program. Their spirit was very open and inviting. This Church did the bulk of the physical arrangements, not to mention hosted us in their facility, may Allah bless them for being such wonderful partners, and may Allah give us the ability to return the favor soon. There were about 65-70 participants in attendance, out of which about 45 were non-Ahmadi. We had many more people than expected, so we helped them to set up more tables and chairs than planned, *Alhamdulillah.* There were a number of participants who requested that we conduct more of these types of events, and were excited and anxious for us to do more. *Alhamdulillah*, the event was received very well and people appreciated all the efforts of the various volunteers. There was a reporter who came and has been in touch with me and indicated she will likely write a piece about the event. There are many ideas for a future event and *Insha Allah* we can build upon this event and have other events that are successful and are able to spread the peaceful message of Allah's messenger further.

HADHRAT MUSLEH MAU'OOD[ra]

In order to manifest the superiority of His true religion and the dignity of His word, Allah, the Exalted bestowed extraordinary excellence in the fields of secular and spiritual knowledge to Hadhrat Musleh Mau'ood

Translated by: Belal Khalid

Hadhrat Khalifatul Masih III[rh] delivered a faith-inspiring speech at the occasion of the Jalsa Salana 1965. A portion of that speech related to the magnificent achievements of Hadrhat Musleh Mau'ood[ra] is being reproduced here for the benefit of the readers.

The second point included in the prophecy regarding Hadhrat Musleh Mau'ood[ra] is that "he will be filled with secular and spiritual knowledge", which is for the sake of "manifestation of the superiority of the true religion and the dignity of His word upon people", so that "the people who are aspiring for life are secured from the clutches of death and the ones buried in the graves can get out." Thousands among us have observed and witnessed that because of the true obedience of the Holy Qur'an and the perfect love and devotion for this holy scripture, Allah, the Exalted, the Fountainhead of all bounties, broadened the vision and understanding of the holy being of the Musleh Mau'ood[ra] so much that strange and obscure points of wisdom hidden in the word of God and the Holy Book started to disclose on him like a heavy rain. Allah, the Exalted, by means of His Grace, blessed his thoughts and visions to the point that eternal truths started to appear on the surface of his vision and thoughts. The wisdom, the deep insight, the obscure details, the proofs, and the arguments that he described in the *Tafseere Kabeer* and his other books are extraordinary in their nature and status and no one can counter them. The miracle of the extraordinary *Tafseer* took place not because of his personal extraordinary qualities; rather it was the result of the divinely bestowed understanding, and it took place with the support of the Eternal and Holy God that accompanied him during this task. This miracle proves that he was a true picture of the Messiah of Muhammad[saw] in terms of his high status, beauty and character. According to the glad-tidings mentioned in the prophecy, he left his peers so far behind in the description of the spiritual and worldly knowledge because of the God-given insight that everyone who listened to his speeches and read his books was forced to admit that the knowledge and intricate meanings described by him were from a different world, and had nothing to do with the education and training that he received in this world, and were a proof of the divine support. In order to prove the excellence of the secular and spiritual know-ledge bestowed upon him by the special will of God Almighty, the dignity of Islam and the status of the word of God, he gave multiple challenges to the world but no one dared to accept his challenge. In 1917, he challenged the world in the following words:

"After (the passing away of) Hadrhat Masih Mau'ood[as], I challenged the entire world. If there is anyone who believes in the truth of his religion against Islam, he should come forward and compete with me. I have concluded it after extensive experiments that Islam is the only living religion, and no other religion can compete with it. God listens to our prayers, and accepts them under apparent unfavorable circumstances. This is a great proof of the living religion of Islam. Anyone doubting it could come forward to test it himself as 'Seeing is believing'. Anyone convinced that his religion is a living religion should come and provide proof of his relationship with God. If God loves him, He would definitely support him in this competition. I challenge people to compete with me to prove who is supported by God, and whose prayers are listened to by God. People should send their representatives for this competition. This challenge is not for everyone, only the representatives of different religions should stand up. It will

become clear to the world whose prayers are listened to by God. I can say with conviction that my prayers will be accepted. I am sorry to say that leaders of different religions are afraid to come. If they accept my challenge, they will have such a crushing defeat that they would never dare to stand up again."

(Zinda Mazhab, p. 29)

In 1936, he said:

The Qur'an has a unique grand status enjoyed by no other book. If anyone claims that their religious book also enjoys the same distinction, I challenge them. I challenge the followers of Vedas. I challenge the followers of Torah. I challenge the followers of *Injeel* to come forward and present any metaphor from the Holy Qur'an which they and I agree to be a metaphor. I will be a liar if I am unable to corroborate it from the Holy Qur'an. However, if I am successful, they will have to accept it. There is no other book in the world except the Holy Qur'an that possesses this quality."

(Fazail-e-Qur'an, p.439)

In 1934, he said:

"Not only Hadhrat Promised Messiah[as] himself possessed this quality, but he also passed it on to others. I also have been taught meanings of the Holy Qur'an because of the association with him and I can answer any objection raised by any scholar of any religion on the Holy Qur'an from the Holy Qur'an. I have repeatedly challenged the world to compete with me in writing the commentary of the Holy Qur'an. Though, I have not been commissioned, but still no one accepted my challenge. And those who accepted my challenge, used meaningless conditions to get out of it like the room should be closed and there should not be any book around. But they do not think that if I copy from the older books and *Tafaseer*, they would also have those books to copy from too. Further, if I copy from those books, this would become a proof of my failure since my claim is that I would describe new meanings. If I copy from older *Tafaseer*, it would be a source of embarrassment and humiliation for me. I know, these are all excuses, and the fact is that no one dares to come forward."

(Al-Fazal, April 24, 1934)

He also challenged the world in March 1944 in the following words:

"Allah, the Exalted gifted me with the knowledge of the Holy Qur'an through his angels and He developed such panache in me, as if I have been given a key to a treasure. I can establish the excellence of the Holy Qur'an upon any scholar of the world. Lahore is a city which has a university and many colleges. There are many scholars of different disciplines. I challenge all scholars of all disciplines. Any professor or scientist can come and criticize the Holy Qur'an using any field of knowledge. By the Grace of God, I have the ability to respond in a definite way and prove the falsehoods of their claims in front of the world. I claim that my answer would be from the Holy Qur'an, and I will counter their arguments using the verses of the Holy Qur'an."

(Al-Fazal, February 18, 1958)

He said:

"A man, who never enjoyed good health even for a day, God kept him alive to fulfill His prophecies through him and to establish the truthfulness of Islam and Ahmadiyyat upon the world. Further, I was that person who had no excellence in the worldly disciplines, but God sent angels for my education by His grace, and taught me such meanings of the Holy Qur'an which are beyond the realm of thought of any human. The wisdom bestowed upon me by God, and the spiritual fountain that erupted in my bosom is not an unreal or imaginary one, rather it is so definite and real that I challenge the entire world to compete with me. Anyone on the face of the earth who claims that God taught him the Holy Qur'an should come forward to compete with me anytime. But I know. Today, I am the only one on the face of the earth who has been taught the Holy Qur'an by God Himself. God bestowed this knowledge of the Holy Qur'an to me and appointed me the teacher of the Holy Qur'an for the entire world. God appointed me to spread the respect of the Holy Prophet Muhammad[sa] and the Holy Qur'an to the corners of the world and once forever establish the final victory of Islam over all other religions. The whole world can try everything and gather all its forces. The Christian kings and their countries can unite against me. Even Europe and America may help them too. All the wealthy nations of the world can gather too and try to stop me from achieving my goals. By God, they will not succeed. God

will destroy all their plans, machinations, and schemes against my prayers and plans. God will, through me, or my students and followers establish the respect of Islam in the world in order to establish the truthfulness of this prophecy about the respect of the Holy Prophet Muhammad[sa]. And He will not rest until Islam is not established with its full grandeur and the world does not accept the Holy Porphet[sa] as a living prophet. I openly call the world towards this truth. This is the voice of God of the earth and the heavens. This is the will of the God of the earth and the heavens. This truth cannot be deferred; cannot be deferred; cannot be deferred. Islam will be victorious over the world. Christianity will be defeated. There is no power that can save Christianity from my attacks. God will defeat it through my hands, or it would be destroyed in my lifetime in such a way that it would never be able to raise its head again, or a tree will grow from the seed sown by my hands that will see Christianity withering away like a dry bush and the flag of Islam will wave high in all the four corners of the world."

(Al-Mau'ood, p. 210 to 214)

He then said:

"I cannot find the parallel among the caliphs of the grandeur and the majesty with which Allah, the Exalted, manifested His attribute of *Aleem* (All-Knowing) through me. I was the one who was called, 'the child of yesterday'. I was the one who was called 'the stupid' and 'the ignorant'. But after I took over the office of *Khilafat*, Allah, the Exalted revealed Qur'anic secrets to me in such abundance that the Islamic world has no choice but to read and benefit from my books until the Judgment Day. Which Islamic issue has not been described in detail by Allah, the Exalted through me? For the last 1300 years, there has been no extensive writing on the issues of *Nabuwat* (prophethood), *kufr* (denials), *Khilafat* (caliphate), *Taq-deer* (predesnination), revelation on important Qur'anic matters, Islam's Economic System, Islamic Politics, and Islamic Society. God enabled me to perform this service of religion, and He opened up these intricate matters about the Holy Qur'an through me which are today being copied by all friends and foes. People can vilify me million times. They can say million bad things about me. Anyone who wants to spread the message of Islam will be in debt to me and would never be able to come out of my benedictions. Whether someone is *Paigami,* or Egyption, when their next generations would decide to serve Islam, they would be forced to read my books. I can say it without any pride that more material has been collected through me and is still being collected compared to any of the past *Khulafa.* However many times they call slander me, they will have to benefit from my knowledge of the Holy Qur'an, and world will force them to acknowledge that they received everything as a favor from me, and that they had no rhyme or reason to oppose me."

(Khilafat-e-Rashida, p.254 to 256)

Allah, the Exalted said, "He will be filled with worldly and spiritual knowledge".

I had gathered lots of details about this, but at this time I can only present the sketch that I got made for this purpose:

1. *Tafseer:* One of the books in this regard is the *Tafseer Kabeer* which is so unusual in itself that whosoever does an in depth study of it is forced to acknowledge that if any godly person would have published any part of this book, he would have been ranked among the holiest people of the world. But besides this, he wrote many other books about the Holy Qur'an. According to my estimate, Hazoor wrote at least 8,000 to 10,000 pages on the commentary of the Holy Qur'an. The eleven volumes of *Tafseere Kabeer* are included in it.
2. Hazoor wrote 10 books and magazines about exposition of doctorine.
3. He wrote thirty one books and magazines on spirituality, Islamic character and Islamic beliefs.
4. 13 books and pamphlets on the life and the character (of the Holy Prophet[saw]) were written.
5. Four books and magazines on history.
6. Three books and magazines on *Fiqah* (jurisprudence).
7. Twenty-five books and magazines on the political affairs before the division of India and Pakistan.
8. Nine books and magazines on the political affairs after the division of India and Pakistan.

9. Fifteen books and magazines on the political affairs of Kashmir.
10. Ninety-nine books and magazines on various issues and programs related to Ahmadiyyat.

The total number of books and magazines add up to 225.

As was mentioned in the prophecy, "he will be filled with worldly and spiritual knowledge", one cursory look on these books is enough to convince us that they are filled with worldly as well as spiritual wisdom. Whenever he wrote a book or a pamphlet, everyone acknowledged that it is not possible to improve upon it. Whenever he took the lead in politics, or gave advice in this regard, his greatest foes acknowledged his par excellence. There are innumerable details about the prophecy of his worldly and spiritual wisdom, but I am unable to touch upon even one thousandth part of it. I end this section with the presentation of a cursory review of it. In order to fulfill the part of the prophecy, 'to establish the excellence of Islam and the word of God on all the nations of the world", it was necessary to translate into other languages the great wisdom imparted to him as a favor of God. If these wisdoms were only written and confined to Urdu language, his claim would have been left unsubstantiated as other countries and nations would not have been able to benefit from it. Therefore, if the excellence of Islam and the dignity of the word of God were to be established among all nations of the world through the Musleh Mau'ood[ra] (the Promised Reformer), it was necessary for these masterpieces of wisdom to be translated into the languages spoken and understood in most parts of the world. It just occurred to me that it was because of a divine plan that a large number of the countries of the world came under the political rule of two or three nations of the world. This divine plan was full of wisdom and the wisdom was to make easier the work of the Messiah of the world; otherwise it was not possible to publish the works of the Messiah in the entire world without translating it into every single language. Because of the special will of God, many nations of the world came under the rule of Britton, French, and Germans thus clearing the way for us to spread the message of Islam to a large number of the nations of the world by translating his works into these three languages. If we add Russian and Chinese languages to it, I think we would be able to spread the message of Islam to 80 or 90 percent population of the world, which otherwise would have required a much greater effort, sacrifices, and finances. All acts of Allah, the Exalted are full of wisdom. *Allaho Akbar* (Allah is great).

In essence, it was necessary to translate this treasure of knowledge into other languages; therefore Hazoor[ra] paid special attention to it and made a tremendous effort for it. The most important task was to spread the correct translations of the Holy Qur'an in the world. So some of the work started by Hazoor[ra] in this regard has been completed, and other translations are in their final stages.

As you are aware of, the English *Tafseer* of the Holy Qur'an has already been published. Similarly, translation into the German language has also been published. Also the *Tafseer* of the Chapter *Al-Kahf* has also been published. The translation of the Holy Qur'an in the Dutch language has also been published. The translation of the first seven parts of the Holy Qur'an along with brief commentary has been published in the Danish language. Translation with brief commentary in the Swahili language has been published for the benefit of the East Africa. Translation with brief commentary of the first five parts of the Holy Qur'an has been published in the Ugandan language. The translation of the first five parts of the Holy Qur'an into the Mande language for the benefit of West Africa has been published. In addition translations into many other languages are being published. The translation in the French language is complete, but is going through a final review. Hispanic translation is also complete and going through revision. Italian translation is also complete and undergoing revision. Russian translation is complete and undergoing revision. Portuguese translation is ready awaiting revision. The translation along with brief commentary of the remaining 23 parts of the Holy Qur'an in the Danish language is ready and the publication work is in progress. The translation in the Kikuyu language of East Africa is ready awaiting revision. Translation in Kikamba language is also ready awaiting revision. Translation of 20 parts out of the remaining 29 parts in the Mende language of the West Africa is ready, and remaining work is in progress. The translation with brief commentary of the 10 parts of the Holy Qur'an in the Indonesian language is ready and the rest is in progress.

Hazoor[ra] also got many other books besides the Holy Qur'an translated into other languages including, "Ahmadiyyat, the True Islam", and "The Philosophy of Teachings of Islam". The full list of the books being translated into other languages is very long and cannot be discussed. In essence, it was necessary to translate into other languages the knowledge given to him by Allah, the Exalted in order to spread it widely in the world, and it could not be accomplished without translating it into other languages. This work was largely completed by Hadhrat Musleh Mau'ood[ra], and the remaining work is being done and will *Insha Allah* be completed at appropriate time.

Further, for the sake of establishing the excellence of Islam and the dignity of the word of God upon the entire mankind", it was necessary to establish a network of the Houses of God. Hazoor[ra] also paid special attention to it, and by the blessings of Allah, the Exalted, Houses of God have been constructed in many countries of world.

It should be remembered that the Houses of God play role of an educational institution for learning religious knowledge and they are necessary for the training of people. Hadhrat Promised Messiah[as] says that if the Houses of God are constructed with pure intention, and

أُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ

even if there is not a single worshiper present at the time of construction, Allah, the Exalted, produces worshipers for such a House of God. Houses of God play a very important role in the society. Hadhrat Musleh Mau 'ood[ra] paid special attention to it, and the following Houses of God were constructed during his time:

No.	Country	Houses of Worship
1	America	3
2	U.K.	1
3	Switzerland	1
4	Holland	1
5	Palestine	1
6	Burma	2
7	Mauritius	6
8	Indonesia	70
9	Ghana	162
10	Sierra Leone	30
11	Nigeria	20
12	Uganda	4
13	Kenya	3
14	Tanganyika	2
15	Germany	2
16	Northern Bornio	3
17	Total	311

In addition, following Houses of God are under construction:

1. Hamala (Ghana)
2. Masaka (Uganda)
3. Tanga (Tanzania)
4. Gambia (as I mentioned before, an Ahmadi has been appointed as its Governor General)
5. Freetown (Sierra Leone)
6. Five Houses of God in Nigeria
7. It has been decided to make a House of God in Denmark from the contributions of Ahmadi women, and the work is in progress.

In order to establish the excellence of religion and "the dignity of the word of God upon all the nations", it was necessary to prepare a group of devotees who in spite of unfavorable circumstances spread out in the nations of the world, and start lighting lamps of spiritual lights in town after town. With Hazoor's[ra] efforts, 164 such devotees were prepared and sent to the following countries for spreading Islam:

1. England
2. France
3. Switzerland
4. Holland
5. Spain
6. Denmark
7. Sweden
8. Hungry
9. Sicily
10. Italy
11. Russia
12. Germany
13. Indonesia
14. Singapore
15. Malaysia
16. Islands of Fiji
17. Borneo
18. Burma
19. Hong Kong
20. Iran
21. Japan
22. Philippine
23. Ceylon
24. Syria
25. Lebanon
26. Aden
27. Dubai
28. Palestine
29. Urdan (Jordan)
30. Masqat (Oman)
31. Egypt
32. Ghana
33. Sierra Leone
34. Togoland
35. Liberia

36. Ivory Coast
37. Nigeria
38. Gambia
39. Kenya
40. Uganda
41. Tanzania
42. Mauritius
43. British Ghana
44. Trinidad
45. Dutch Guiana
46. Argentina

So Hazoor[ra] set up missions in 46 countries during his blessed time and the work done by these missions was so enormous which needs months to be described. Our *Jama'at* members in other countries are very devoted. Their members are not Ahmadis or Muslim only by name; rather they are firmly entrenched on the unity of God, and are true lovers of the Prophet Muhammad[saw], and imbibed in the love of the Promised Messiah[as]. There are many among them who are spoken to by God, the Exalted. They see true dreams and are enjoying spiritual bliss from every angle. Out of the letters I received at the demise of Hazoor[ra], I will narrate a dream of one of those godly devotees as an example for the sake of inspiration of friends. This letter was written by a *Habashi* friend who was a godly person and a devotee of Islam. He was black and had thick lips. The cultured nations of the world looked down upon him. But because of the association with Muhammad[saw] he became the recipient of the favors of God, and Allah spoke to him. This is our friend Amri Ubady. I chose him because he recently passed away in his youth. This friend was a lover and devotee of Ahmadiyyat and lived in Rabwah for some time. Allah, the Exalted, showed him true and very clear dreams. Once he narrated his dream that he saw that Mr. Julius Nararay was sitting on a chair and after seeing him, he got up from the chair and seated him in his place.

For some time he interpreted this dream differently, but this dream was fulfilled such that a legislative council was formed after the independence, and Mr. Julius Nararay, who was the president of the African National Union of Tanganyika became the president of this society. The second year, when Mr. Julius Nararay was not present in the meeting, they asked someone to get him. When he arrived, (Shaikh Amri Ubaidi had become a member of the legislative council by that time) Mr. Julius held Mr. Amri by elbow and seated him on the chair and said that he was their chairman. So what he saw in the dream was literally fulfilled by God, the Exalted. This was the result of the love of Islam and Allah, the Exalted that he had. It is the love of Islam and God that is attracting and convincing other people also. This devotion is not produced by mere arguments; rather a holy power is required for this and a light was needed that was present in Rabwah. The rays of this light were reaching the African countries on one side and Europe and America on the other side. And we can say that the following words of God said to the Promised Messsiah[as] were completely fulfilled:

"And he will heal many of their disorders through his Messianic qualities and the blessings of his Holy Spirit."

"He will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the world and nations will be blessed through him"

You will be pleased to know that some of these foreign *Jama'ats* established by the blessings of God the Exalted, are no less than the people present here in their sacrifices. For instance, the number of people making financial contributions in Indonesia is reaching close to the number of people contributing in Pakistan. Similarly, there are *Jama'ats* making huge sacrifices in the African countries. They are making financial sacrifices as well as sacrifice of time and they spend their time in carrying out religious acts. It is their example and Allah, the Exalted's treatment to them that is attracting and assimilating outsiders into Islam.

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SAD DEMISE

This is with deep sorrow and heavy heart I inform about passing of our dear mother Sardar Begum Jamil Sahiba w/o Late, Ahmad Din Jamil Sahib who passed away on January 20, 2011, at 10:45 AM in Houston. She was 96 years old.

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رٰجِعُوْنَ

She is survived by 4 sons, Abdul Hadi Nasir, Mubarak A. Jamil, Abdul Salam Jamil, Nasir Jamil and a daughter Nasira Din. A son Dr. Basharat Jamil and a daughter had passed away few years ago, about two years apart. Her funeral Prayer was offered in Houston and she is buried in Ahmadiyya Cemetery in Houston, Texas (in Earthman Best Heavens Cemetery)

Nasir Jamil

AHMADIYYAT IN GUYANA

Yusuf Khan, Canada

The Ahmadiyya Movement in Islam reached the shores of Guyana in a manner which can only be described as a miracle in the strictly religious sense of the word. The year 1956 marked the turning point in the history of religions in this South American colony which was under the rule of the British, hence its name at that time was British Guiana. On its east lie two other Guyana (Dutch and French) with the former subsequently renamed Suriname) and sits on the northern tip of South America just above the equator. When it attained its independence it was renamed in its present form and was later declared a republic.

Enjoying a tropical climate, Guyana is a travelers' paradise with soft trade winds caressing its majestic palm trees and luscious fruits are a trade mark of this beautiful land. True to its charming beauty, Guyana attracted missionaries of almost every persuasion in their quest of attuning the minds of an unsuspecting population to their adherence. A notable exception to this rule was the Ahmadiyya Movement in Islam. They did not come around the full circle to direct their attention to this land of many rivers, in spite of the fact that there were established missions in neighboring Trinidad and Suriname.

The Holy Founder of the Ahmadiyya Movement in Islam received a revelation from God, to the effect, that God will cause his message to reach the corners of the earth. True to form, this phenomenon became a reality in Guyana in a most striking manner.

A young man in his late teens happened to be browsing around a bookstore when a book gripped his attention. Fingering through its pages, he decided to purchase it. Intrigued in reading it, he began a relentless search for the truth. Discouraged as he was in finding some sympathetic mind among the religious scholars, he nevertheless pursued his search, studying every- criticism leveled against the Ahmadiyya Movement in Islam, yet with an open mind he would go through the literature which he received from the international headquarters of the Ahmadiyya Movement in Islam at Rabwah, Pakistan through his initiative. He also contacted some other missions of the *Jama'at*, most notably of which are the missions in Ghana, Nigeria and the United States of America whose addresses he found in the literature which he received from the International Headquarters. He was directed to contact the missions of Trinidad and Suriname which he dutifully did in his quest for the truth.

Notwithstanding these, he thoroughly examined the other sides. He read the Holy Quran, the Bible, the Bhagwat Gita and other religious scriptures and literatures. After this thorough search, he finally narrowed his search and examination to the two factions of the Ahmadiyya Movement in Islam. He failed to find any substantive argument and consistency in the presentation of the Lahoris vis a vis their stand on the claims of the Promised Messiah[as] and *Khilafat* in Islam. He was amazed that they accepted the first *Khalifa* and subsequently forsook their oath, to the degree of undermining the institution of *Khilafat* and the claims of the Promised Messiah. He found, and this was not disputed by them, that their leaders, before their calculated attempt to disrupt the *Jama'at* and their eventual secession, had believed and written extensively about the true claims of the Promised Messiah and the authority vested in him by Allah. They presented cogent arguments about the Musleh Mau'ood (Promised Reformer who became the Second *Khalifa*) and had actually pin-pointed the person about whom this prophecy was made, (the Promised Messiah had received revelation from God that he would be granted a son who would rise to a very high spiritual stature) but as he observed, they subsequently changed their beliefs and opposed everything which they had advocated and supported, hence he had no alternative but to reject them outright. This left the field open to only one contender and that contender, being new in the field had a very heavy duty to sustain its truth in the arena while facing a hostile opposition and this, it must be remembered, was through correspondence.

During these formative days,

which seemed like years, he would confound the opponents of the Ahmadiyya Movement in Islam, although he had not initially joined the community. He realized that such a situation developed as a result of a prophecy of the Promised Messiah to whom it was revealed that his followers would confound the opposition by dint of reasons and arguments, this realization was not a sufficient argument to convince him to submit himself at that point of time. Relentlessly continuing his search, he came across an article which stated that the Promised Messiah[as] had said that if anyone is in doubt about his truth, then one should pray to Allah with an open mind and let Him be the Guide and Arbiter. He emphasized that he is certain that if one would pray in this manner, then Allah will certainly guide and show that person the truth within a period of forty days. He therefore, undertook the exercise, true to it form, within the prescribed period, he was guided to the truth through the verse of the Holy Qur'an: And confound not truth with falsehood, nor hide the truth knowingly. (2:43), in its Arabic original while he was at the Mosque at his Sister's Village, East Bank Berbice for the late afternoon Prayer. He immediately realized that it was the guidance which was promised in open contradiction to the established beliefs of the people of Guyana (Muslims included). He there and then filled up his application for initiation into the Ahmadiyya Movement in Islam at 'the blessed hands of Hadhrat Musleh Mau'ood, KhalifatuI Masih II[ra]. From then on, he started the work which was entrusted to him as a member of that world-wide community and little by little, some here and some there, trickling a few, the *Jama'at* was established. Gradually it became a force to be reckoned with. Its feet planted on solid ground. Thus was Ahmadiyyat established in Guyana. One of the early entrants into the new establishment was an influential member of the Lahori faction who was very popular in the religious circles; he was the late Mahmoud Sherrief Baksh.

In early 1959, the Missionary in Trinidad, the late Maulana Bashir Ahmad Orchard, paid a short visit to Guyana which was very successful in every respect. He penetrated the dens of the non-Ahmadi communities and delivered the message of Ahmadiyyat to packed audiences, some receptive here, some aggressive there, but overall, quite a large number of people entered the fold of Ahmadiyyat, The True Islam. Thus the Movement was given added momentum and tbe push continued. A notable convert, as a result of this visit, was the *Imam* of the Mosque at Sisters. Village, Maulvi Ibrahim Khan who worked incessantly and convinced the members of the Mosque about the truth of the Promised Messiah and *Khilafat.* They entered enmass into the *Jama'at.* Thus that Mosque became the first Ahmadiyya Mosque in the country.

After a short lapse of time, Maulana Orchard was delegated as missionary for Guyana in mid 1960. During his stay as the missionary in Guyana, he established a secondary school and the Annual Gatherings (*Jalsa Salana*) became a regular feature. Although residing in New Amsterdam, he was able to secure regular programs over the Radio Station which he conducted very admirably, ably assisted by a member of *Jama'at* who was residing in Georgetown where the Radio station located. During his tenure, Maulvi Orchard was able to establish pockets of Ahmadis in various parts of the country. He was succeeded by Maulanas Ghulam Ahmad Naseem, Pazl Ilahi Bashir, Mohammed Siddiqui, Aslam Qureshi, who was martyred in Trinidad, Hanif Yaqoob, Abdur Rahaman Khan, a Guyanese who was trained at the Headquarters but later transferred to Africa and is again posted in Guyana, a missionary from Nigeria, Talib Yaqoob, charge. With the arrival of Maulvi al-Hassan Bashir Annan regular TV and radio programs are broadcasted. Thus far, there are four Ahmadi Mosques and two Mission Houses in Guyana.

New Muslim Organization Formed

A new Muslim organization known as "The Ahmadiyya Movement" was formed in the Colony on July 12, 1959, as a branch of the worldwide Ahmadiya Movement. with headquarters in Rabwah, Pakistan. The following' persons were elected to serve for 1959-60:

M. S. Baksh—President,
M. Y. Khan-General Secretary,
M. S. Khan—Assistant .Secretary.

Committee Members:

Bashir Burnham,
Maulvi M. I. Khan,
B. A. Khan, .
K. M. Khan and
Maulvi A. Ramjohn.

(Note: Mr. Yusuf Khan had recently passed away in Canada. The article was sent by his wife, sister Khatija)

AUXILIARIES OF THE AHMADIYYA JAMA'AT: RATIONALE FOR THEIR FORMATION

Mansura Bashir Minhas, Miami, FL

The *Khilafat* of Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II[ra] was an era of unprecedented success for *Jama'at* Ahmadiyya in a turbulent global environment. He became the *Khalifa* in 1914, which coincided with the start of World War I. His *Khilafat* spanned almost half a century in a constantly changing world, where later another global military conflict culminated in the form of World War II (1939-1945). The political landscape of the Indian Sub-continent was evolving and the hegemony of colonial rule was declining globally. The Russian revolution of 1917 had led to the formation of Soviet Union, one of the two superpowers in the world at that time. When the partition of the India Subcontinent took place, Hadhrat Musleh Mau'ood[ra] had to lead the *Jama'at* through a very difficult time, which involved its voluntary displacement from Qadian, India and relocation to a new and somehow unknown territory-Pakistan. This was an extremely challenging task that he was able to fulfill with determination and courage.

This perspective is crucial to comprehend the achievements of Hadhrat Musleh Mau'ood[ra]. He shouldered the responsibilities and leadership of a Jamaat which was just in its nascent stage. Despite his young age of 25 years, from the very onset he strived to fulfill his obligations with immense grace, utmost resilience and astounding courage. His immense sagacity and purposeful vision led the *Jama'at* into new frontiers. The *Khilafat* of Hadhrat Musleh Mau'ood[ra] has left behind a visibly brilliant legacy. This was indeed clear fulfillment of the Divine promise that preceded his birth:

"Would abound in the Wisdom of the Explicit and the Intrinsic"

Among the countless achievements of Hadhrat Musleh Mau'ood[ra], one that bears marks of his astounding vision and has been the building block of the *Jama'at's* formal organizational structure, is the formation of its auxiliaries: *Lajna Imaillah, Majlis Khuddamul Ahmadiyya, Majlis Ansarullah, Majlis Atfalul Ahmadiyya* and *Nasiratul Ahmadiyya.*

This was no simple undertaking; it entailed an extremely painstaking process of massive coordination, deliberation and tremendous input in terms of time and resources. However, Hadhrat Musleh Mau-'ood[ra] was not deterred and he was effective in implementing his vision. This ultimately proved fruitful for the *Jama'at's* progress in the long run and its success can be gauged by its wonderful ramifications which are plentiful.

We are all witnesses to this phenomenon- the auxiliary that we belong to (whether it is *Lajna Imaillah, Khuddamul Ahmadiyya* or *Ansarullah*) becomes an integral part in defining our identity. In almost every country of the world (more than 190) wherever *Jama'at* Ahmadiyya is established, its auxiliaries are organized, and the consistency and uniformity of their mission worldwide helps them perform efficiently and deliver results in line with their intended and guided role which was envisioned by Hadhrat Musleh Mau-'ood[ra]. They tap the potential of each and every individual and also allow them to continue to serve the core purpose of the *Jama'at* in an organized, consistent and efficient manner, as stipulated in the constitution of each auxiliary.

Hadhrat Khalifatul Masih II[ra] outlined goals for the auxiliaries in these words (Al-Fazl, October 11, 1944):

"We have to reform the whole world. We have to bring the entire world to bow before God Almighty. Bring the entire world under the fold of Ahmadiyyat. Establish the kingdom of God all over the world. But this grand task cannot be performed until all members of our community – children, youth, or elderly – organize themselves internally and follow this code of conduct day and night ..... For this internal improvement and completion of organization, I have established the auxiliary

organizations of Khuddamul Ahmadiyya, Ansarullah, and Atfalul Ahmadiyya."

It is critical to examine the vision behind the formation of each auxiliary, what is expected of them, and how they have fulfilled the aspirations of their leader.

Khuddamul Ahmadiyya literally translates into servants of Ahmadiyyat. This organization seeks to instill the core values in the youth, which are crucial to character building. These youth are trained to not only improve their spirituality, but rather their personalities are groomed and trained for their role as responsible, loyal and hard working individuals who would serve not only the *Jama'at*, but also mankind and their nation. We see this vision of Hadhrat Khalifatul Masih II[ra] implemented and Ahmadi youth not only excel in their academic endeavors, they also serve the country and their discipline helps them become productive citizens. Hadhrat Musleh Mau'ood[ra] believed that 'nations cannot progress unless their youth are reformed'. This was the motivating factor behind the formation of the *Majlis Khuddamul Ahmadiyya* . He gave numerous sermons to propagate his vision and continued to motivate the youth, to excel in all spheres of life. He repeatedly stressed the importance of integrity, bravery and patriotism. During the Independence movement, he launched the 'Furqan Force' to strive for Kashmir's Independence. He would motivate the youth to utilize their time constructively, and to refrain from moral vices. He also formulated a Pledge for each organization.

Reiterating the importance of sacrifice of life, property, time and prestige for the sake of faith, country's welfare in each and every auxiliary is enough to show how important these values are. Another motivation behind the formation of this youth auxiliary was to strengthen the bond of brotherhood, and camaraderie among the young members of the *Jama'at*. This spirit is crucial in fostering a healthy environment where the young members work together in fulfilling their obligations to Allah, by improving their spiritual orientation and also becoming invaluable citizens of the world.

Hadhrat Musleh Mau'ood's[ra] vision encompassed the formation of teams of leaders who would constantly strive for their personal betterment and reformation. He was convinced that strength comes not just from numbers, and every Ahmadi youth can do wonders. He can be a catalyst of change in his own environment and setting. He cultivated an environment where the youth were taught to focus on core values, to keep intentions sincere, and the importance of divine guidance and help. He assured the youth that in Allah's sight even the smallest effort does not get wasted.

Lajna Imaillah translates into 'maid servants of Allah'. Hadhrat Musleh Mau'ood[ra] envisioned a role for Ahmadi women beyond the realm of their households. *Lajna* was established in an era where women were restricted and confined to their homes, and had limited access to education. It is an undisputed fact that women are the building blocks of societies, and their education and reformation has been given precedence by Hadhrat Musleh Mau'ood[ra], because they are responsible for the raising of coming generations and thus, they have a considerable influence and role to play in the moral and spiritual training of their progeny.

At the time when *Lajna Imaillah* was established, women's education was not emphasized enough, as their role was perceived to be limited to the confines of the household. However, Hadhrat Musleh Mau'ood[ra] envisioned a broader and dynamic role for Ahmadi women. He felt that their vigorous participation was integral to the success of the whole *Jama'at* as well. In numerous sermons he stressed the importance of the role that mothers play in the moral and spiritual development of their children. Keeping this need in mind, he stressed upon revising the syllabus of *Madrassatul Binat*, the girl's school, to incorporate subjects that would inculcate the spirit of nationhood and love of Islam. Mothers are responsible for raising the leaders of tomorrow. This was the vision behind the formation of *Lajna Imaillah* in 1922 well before the founding of *Majlis Khuddamul Ahmadiyya* in 1938. *Majlis Ansarullah* (helpers of Allah) was formed by Hadhrat Khalifatul Masih II[ra] in 1940; its members comprise all male Ahmadi Muslims over the age of 40.

The aim of the organization is the moral and spiritual training of the members so as to promote the love of God, righteousness, exhorting them to discharge their duties towards the Creator and fellow hu-

man beings; promoting and propagating religious knowledge; serving humanity; religious training and education of children, particularly teaching them *Namaz* and Qur'an; inculcating obedience to the *Khalifatul Masih* of the time and Jamaat's administrative setup at all levels and tiers.

The aims and objectives of each and every organization are reflected in the pledge, which every member has to make and repeat in every formal meeting.

Organizing the *Jama'at* according to gender and age is indeed one of the greatest achievements of Hadhrat Musleh Mau'ood [ra]. It has not only effectively tapped the potential of all the members of the *Jama'at*, rather it has allowed them to fulfill the core purpose of their creation – to submit to the will of Allah. It becomes inevitable that each and every member should comprehend his/her responsibilities and gear their lives for the sake of the greater good.

Almost half a century has passed since his demise, yet *Jama'at* Ahmadiyya continues to reap the rewards of his wisdom, sagacity and enlightened leadership. Hadhrat Musleh Mau'ood's[ra] dynamic vision has been instrumental in the fulfillment of the Promised Messiah's[as] prophesy that his message would spread to the far flung corners of the world. May Allah help us; the vassals of this divine mission, to live up to his expectations and become the true proponents of this faith. *Ameen.*

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Concept of *Arsh* in Islam

The Holy Qur'an has made it clear that on the one side God has a close relationship with His creatures and that He is the life of every soul and the support of every being. On the other side, to safeguard against the error lest anyone should conclude from the relationship that God has with man, that God is the very man himself as do the Vedantists, it is also stated that He is above everything and is beyond everything and that His station is *Arsh* (Throne) The *Arsh* is not a thing created. It is the name of the Divine rank which is beyond of beyond. It is not a throne on which God is to be imagined as being seated. It is the station which is beyond of beyond from creation and is a station of transcendence and holiness. As the Holy Qur'an says, after establishing the relationship of Creator and created with everything, God settled Himself on the *Arsh*. That is to say, despite all relationships He remained apart and did not mix with His creation.

God's being with everyone and comprehending everything is His attribute of resemblance. He has mentioned this attribute in the Holy Qur'an to demonstrate His nearness to man. His being beyond of beyond from all creation and being above all and higher than all and farthest of all and being at the station of transcendence and holiness, which is far from creation and is called *Arsh*, is the attribute of transcendence. God has mentioned this attribute in the Holy Qur'an so that He should establish His Unity and His being without associate and having withdrawn from the qualities of creation. Other people have either adopted God's attribute of transcendence and have called Him *Nargan*, or they have accepted Him as *Sargan* and have attributed such resemblance to Him as if He was the very creation itself. They have not combined these two attributes, but God Almighty in the Holy Qur'an has shown His countenance in the mirror of both these attributes and this is His perfect Unity.

[Chashma Ma'rifat, Ruhani Khazain, Vol. 23, pp. 97-99]

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MY JOURNEY TO PERFORM THE HAJJ

Sarah Malik

Alhamdulillah, in December 2007, my husband, his parents, and I were blessed with the opportunity to go to *Hajj*. May Allah accept our *Hajj*.

For a few years preceding our pilgrimage, my husband often said that he would like to perform *Hajj*. The untimely death of our *Jama'at's* dear sister, Dr. Amira Abbas and her children, caused his desire to perform the *Hajj* more urgent. Seeing the passing of these *Jama'at* members at such a young age made it apparent that Allah could call anyone back at any time.

In 2006, my husband started contacting various tour groups to determine prices, length of stay, and other particulars of the trip. Many tour groups were sold out and most offered packages of 21 days or more. During the process of finding a package, my husband asked his parents if they would like to go to *Hajj* with him. They responded that they would like to go. My husband also asked me to go along with them. For quite some time, I responded negatively. Although I knew my mother would take excellent care of them, I was very apprehensive to leave my three children for so long.

However, it happened that during my reading of the Qur'an, I came to *Sura Al-Hajj*. I felt that coming upon this *Sura* in my reading of the Qur'an was not simply a coincidence. During the days that I was reading this *Sura*, my husband asked me to decide to plan on going to *Hajj*.

"And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant deep track." (22:28)

My parents performed *Hajj* seven years earlier. While they were at *Hajj*, I dreamt that I was also performing Hajj with several other members of my family. At that time it felt like this was something so remote, it didn't seem at all possible that I could perform the *Hajj*. Also, I read in the wonderful book Pilgrimage to the House of Allah, by Sir Muhammad Zafrulla Khan Sahib[ra], that *Hajj* consisted of sacrifices. Some sacrifices are financial and others consist of leaving loved ones behind. I thoght that it may be that the opportunity of performing *Hajj* may not come again for me, and my sacrifice for *Hajj* may be to be away from my children for a short time.

Reading Sir Muhammad Zafrulla[ra] Khan Sahib's book reminded me of a dream I had about three years earlier. In the dream, I was in a beautiful, round building, in which I felt I was in a museum and I was observing magnificent works of art. As I went around and around the museum observing the art, I was also spiraling upwards. The art was so beautiful, unlike anything I had ever seen in my life. Light was circling and emanating from each art work. In the dream, I thought to myself, who could have created such art work? Whoever did so must have been a magnificent creator. Suddenly, it dawned on me that the creator was Allah Himself, and He was a magnificent Creator. I kept circling and spiraling upward in the dream and observing more and more beautiful creations of Allah. I felt as if I was going to fly out of the roof of the building, but I heard my husband calling me to come down. Sir Muhammad Zafrulla Khan Sahib's[ra] book made me feel that this circling was similar to *Tawaf* (circuits around the *Ka'bah*) and that each of the various artworks which had light circling and emanating from them was similar to various atoms, in which electrons circle around a nucleus. Also, the seven circuits performed around the *Ka'bah* may reflect the seven possible electron states of an atom. Such are the magnificent and beautiful creations of Allah. So, in the summer of 2007, I made the intention of performing the *Hajj*.

We came upon some other complications in preparing for *Hajj*. One tour group company said the length of our trip would be 12 days. One month after we sent them half of the price of the package, they told us that we would have to pay much more than they originally stated. *Alhamdulillah*,

my husband found another tour group who said the length of stay could be 15 days, and the cost was only slightly above that of the previous company. We were anxious that the previous company may not return the money, but as Allah willed, they did return the money and this was all worked out. Even towards the days when our trip was less than a week away, we had not received our passports and tickets from the tour group. *Alhamdulillah,* we received them a few days before our departure.

As the day of our departure came closer, my children would count down the days, "*Mama*, how many days are left till you and Baba go to Hajj?". They were excited about the prospect of having *Nani Amma* as their *Mama* for 15 days, but they were also feeling anxious. The last few days, they slept with us every night. And, I would pray, "May Allah keep them and us safe during our absence from each other".

The night before I left, I dreamt that I was circling the *Ka'bah* and repeating "*Allahuakbar, Allahuakbar, Walilahilhamd.*" (Allah is Great, Allah is Great, And all Praises belong to Him.) In another dream, I dreamt that I and my husband were dressed in our wedding clothes.

On the day when we were to leave, I finished my final packing, and picked up my children from school. We went to my husband's parents house and said our *salams* to our family. It was very difficult to say *salam* to my children. May Allah bless my mother and father for so selflessly caring for my children and allowing me and my husband to perform *Hajj*.

The four of us, my husband, his parents (Auntie and *Mamun*), and I drove four hours to Queens, New York, where we were to stay at my husband's cousins house for the night. She cooked a delicious dinner for us and made us feel very comfortable before our trip the next day. I especially appreciate that she understood how hard it was to leave my children behind for this distant voyage.

The next morning, we arrived at JFK airport and found the tour group. The head of our group was a young man with a long beard. Immediately, I was conscious of the fact that we were Ahmadi Muslims and the others in our tour group were not. This awareness became more and more of a concern to me throughout the voyage.

I spent most of the 12 hour flight reading the book, "Easy *Hajj*" by the American-Arab Message, which summarized the rituals and prayers to be performed during the *Hajj*. We landed in Dubai in the morning hours and had an approximately 8 hour lapse until our flight for Medina. We were given a voucher to a nearby hotel and went there for a few hours. Dubai was a developed city with a beautiful and modern airport. The dry landscape clashed with the tree filled landscape of our home in Maryland. The flight from Dubai to Medina was only about an hour. We arrived in Medina in the evening and it took some time for each of the members of the tour group to find their luggage. We departed for the hotel in a bus with the rest of our group. Medina is a very clean and beautiful city. As we neared the hotel, I glimpsed an enormous and beautiful white mosque. Is that *Masjid Nabawi*? It was breathtakingly beautiful.

After we found our hotel room, we walked about three minutes to *Masjid Nabawi*. It was nearly midnight by that time, and the white *Masjid* with light blue trimming looked awesome in the moonlight. It was amazing to think that we were at the same place the the Holy Prophet[saw] walked and lived. *Mamun* and my husband went inside the Mosque to see the gravesite of the Holy Prophet[saw]. But since there were specified times for women to enter the Mosque, Auntie and I performed *Isha* Prayer and *Nawafil* in the courtyard. The stillness, serenity, and perfect temperature of the night added to the magnificence of *Masjid Nabawi*.

Later in the week, my Auntie and I visited the gravesite of the Holy Prophet[saw]. It is located within *Masjid Nabawi*. The walk towards the gravesite is wondrous, in itself, in this beautiful Mosque. We were allowed to pray near a golden gate, which, on the other side has the gravesite of our Noble Prophet[saw]. Unfortunately, there is not much we could see of the gravesite itself. But, we had the wonderful opportunity to perform *Salat* near the gravesite and pray

for blessings to be sent to our dear Holy Prophet[saw].

During the next few days, we had the opportunity to visit *Masjid Quba, Masjid Qiblatain*, and the site of the Battle of Uhud. Masjid Quba is the first Mosque built by the Holy Prophet[saw] and his companions. *Masjid Qiblatain* is the place where the Muslims heard that their *Qibla* was now the *Ka'bah* while they were performing *Salat*. They changed their *Qibla* during *Salat*. Thus, since that Mosque has two *Qiblas, Qiblatain* means two *Qiblas,* and the Mosque is known as *Masjid Qiblatain*. We visited the mountain where the Holy Prophet[saw] ordered some Muslims soldiers to guard the mountain pass during the battle of Uhud. These soldiers thought the Muslims were winning and left the place they were to guard, and left the Muslim army defenseless from the rear.

On the 7th of *Dhul Hijjah*, the day had come when we were to depart for our journey to Mina to perform *Hajj*. All of us took baths and did any clipping of the hair . My husband and father in law put on their *Ihram*. These were two long unsewn pieces of white fabric. They used pins to wrap one of the pieces around their waist. And the other fabric was used in a shawl like manner to cover their chest. I don't envy having to wear that for three days, keeping it together was a bit tricky. Auntie and I wore our regular clothes and *hijab* with a long coat. These were the clothes we wore everyday, anyway. Once we were in the state of *Ihram* we were not to clip our nails, cut our hair or shave, and were not to adorn ourselves with jewelry or makeup.

We each took the carry on size bag allowed to us during the *Hajj,* and left our other bags in the care of the tour group who would transport our bags to Jeddah where we would claim them after *Hajj*. By mid-afternoon we were sitting in the hotel lobby for hours, along with hundreds of others, waiting for our assigned bus to take us to Mina. It was the beginning of a very long night.

Around *Isha* time, we boarded the bus assigned to take us on the 200 mile journey from Medina to Mecca. Our first stop was at the passport office in Medina, where it took hours for them to confirm that they had our each of our passports. Next we stopped at our *Miqat*. The *Miqat* is a location outside of Mecca where pilgrims perform *wudhu* and make their intention to perform *Hajj* or *Umrah*. This *Miqat* was a beautiful Mosque. We proceeded to perform *wudhu* and we verbally made our intention "*Labbayk Allahumma Hajj wa Umrah*", "I am responding to you my Lord, by *Umrah* and Hajj together." We performed two *Nawafil* prayers. Inside the prayer hall, I was surprised and amused to see a cat walking around as if it was his home we were visiting. Then we began to chant *Talbiyah*:

Labayk Allahumma Labbayk,
Labayk La Sharika Laka Labbayk,
Innal Hamda, Wanni'mata
Laka Walmulk
La Shaharika Luk

"Here I am, O Allah,
Here I am.
Here I am,
There is no partner with you, here I am.
Indeed, all praise and bounty are yours,
And yours the Kingdom. There is no partner with you."

We boarded the bus with all of us chanting the *Talbiyah*, over and over, and praying that Allah would accept our *Hajj*. All night we traveled to Mecca. The few places we stopped along the way seemed deserted. We hoped to find a place with running water, but there was none, so we were unable to use the bathroom all night.

Just before Fajr time on the 8th *Dhul Hajj*, we neared Mecca. My husband and his parents and I left the bus at this point. We still needed to perform *Umrah*. The rest of the tour group had already performed *Umrah*, as they had spent one week in Mecca prior to the week in Medina. Since we had shortened our trip (we did not want to leave our children too long), we had to perform *Umrah* this morning.

The tour group assigned two men, one of whom lived in Medina, both of whom knew not a word of English, and none of our family knowing how to speak Arabic, to take us to perform *Umrah*. They communicated with us through gestures and kind words. The six of us, not including the driver, all crammed into a small taxi and made our way to *Masjid Al-Haram*, the

Mosque with the Holy *Ka'bah* inside it. About half a mile away from *Masjid Al-Haram,* we exited the taxi, since no vehicles were allowed in this crowded area near the Holy Mosque. We walked quickly and purposefully down the crowded streets of Mecca. We stopped at several pharmacy stores to purchase a wheelchair, if my in-laws needed it during their *Tawaf.* Most of the pharmacies were all out of wheelchairs, but we did find one.

At last, we caught sight of the beautiful *Masjid Al-Haram. Masjid Al Nabawi* in Medina had beautiful cool tones of blue and grey, but Masjid Al-Haram had earth tones of sand and brown. The Mosque is located in a valley so we were all walking down hill, as swarms of people exited it from *Fajr* Prayer. We entered the grand Mosque through King Fahd gate, and I tried to catch my first glance at the first house of God. It all seemed as a dream, and the *Ka'ba* was so vivid and dark before me. Why was it that Allah chose this place, no vegetation, no water, save the *Zam Zam* well, as his first house? It seemed so still in the desert air. The only thing that brought life, multitudes of people, to this site was remembrance of Allah. I prayed.

We started our *Tawaf* (circuits) in a counter clockwise direction at *Hajr-i-Aswad* (the black stone). We were inside the covered round portion of *Masjid Al -Haram,* not daring to go near the massive crowds on the ground floor that were nearer to the *Ka'ba.* We made our seven circuits, in the tradition of Hadrat Abraham[as] and the Holy Prophet[saw]. We were performing *dhikr* (remembrance of Allah), saying *Darood Shrif,* praying for ourselves, our families, Islam Ahmadiyyat, our *Jama'at,* and all those who had requested us to pray for them. But one prayer kept coming back to my mind, I prayed, "May Allah enable all of these Muslims to accept the Promised Messiah[as]". During each circuit, between the Yemini corner and the black stone we said "*Rabbana attana fiduniya hasanaturwa fil akhirate hasanatarwa kina azabanar*". It took us about 2 and a half hours to perform these seven circuits. After performing the *Tawaf* we performed two *raka'ats* behind *Maqam-e-Ibrahim* (The station of Abraham[as]).

Next, we made our way to the next part of Hajj, to perform the "*Sa'ee*". The *Sa'ee* is performed in the tradition of Hadhrat Hajirah, as she searched for water for her baby, *Hadhrat Ismail*[as], and ran between the hills of *Safa* and *Marwa.* The hills are no longer hills, they are part of a long indoor corridor in *Masjid Al-Haram.* We walked back and forth seven times starting at *Safa* and ending at *Marwa.* Non-Muslims tend to accuse Islam for lowering the status women, but isn't it amazing that all Muslims, men and women are commanded for all time to come to perform this act in the tradition of the noble wife of Hadhrat Abraham[as]? The *Sa'ee* took us about 2 hours to walk the total 2 mile distance.

We exited *Masjid Al-Haram,* and the two kind men guiding us gave us cups of the *Zam Zam* water. This was the water that Allah blessed Hadhrat Hajirah and Hadhrat Isamail[as] with. The baby's kicking brought forth the spring of *Zam Zam. Alhamdulillah,* we had performed *Umrah.* We each cut a bit of hair to signify that we had performed *Umrah.* The hot Arabian sun shone down on us, and the lack of sleep and fatigue now started to set in. We were exhausted as we made our way up to catch a bus to take us back to our camp at Mina.

We arrived in the tent city of Mina around *Asr* time. There were thousands of white tent peaks as far as the eye could see. We arrived in our gated *Dar Es Salam* camp and found our tour guide who showed us through the maze of tents to our tent. My husband and father-in-law made their way to their own tent, since men and women were in separate areas of the camp. We entered the tent that would be our home for the next five days. There were about 40 other women in the tent, who had already comfortably chosen their cushion like bed that would be their space. Since we were latecomers, some of the women were reluctant to give up some of their space for us. However, we did find a place at the end of the tent where we put our belongings and sat down.

Early the morning on 9th *Dhul Hajj,* prior to *Fajr* time, our bus left to take us to Arafat. The Holy Prophet[saw] has said, *there is no Hajj without Arafat.* We arrived at the barren

mountainous area at *Fajr* time, and entered our *Dar Es-Salaam* camp. The women and men separated and entered their own tents. Here we spent the day praying. We read Qur'an and performed *Dhikre Illahi*. When the others performed salat in congregation, we performed our own *Salat*. There were others who were not Ahmadi Muslims, who also chose not say *salat* in congregation. I opened my journal and prayed for all those who asked me to pray for them. After *Asr*, we awaited the busses to take us to the next rite of Hajj, the night at Muzdalifa.

The busses arrived in Muzdalifa about two hours later. By this time it was nightfall. Muzdalifa is a barren open graveled space. There were no tents, only a few restrooms to perform *wudhu*. The pilgrims from the bus poured out onto the open area and spread their beds on the ground. The men from our group sat on one side, the women on the other. We performed our *Maghrib* and *Isha* Prayers. Here at Muzdalifa, we gathered our tiny pebbles which we would later use to stone the three *Jamarat*. There were no tents here, we were to sleep out in the open, under the stars. The idea was intriguing, it would be marvelous to sleep under the same stars as our beloved Holy Prophet[saw], but as the crowds gathered, and the hundreds of thousands of people arrived all to camp out in the open, I began to feel uncomfortable. Many people, men and women were wandering about, and I didn't feel comfortable lying on the ground with men wandering around, so when our tour guide asked if anyone would prefer to sleep in the bus, my husband and I and another couple went aboard the bus to sleep for a few hours.

At *Fajr* time, the next day, 10th *Dhul Hajj*, we rejoined our group outside the busses and performed salat. Now everyone reboarded the bus to make return to Mina. The traffic jam, unlike any I'd ever been in, made the 2 to 3 mile journey from Muzdalifa to Mina take 5 long hours. As I looked out the bus window, I saw crowds of people by the hundred thousands. They appeared not as people, but as ants marching on a mission. It was so crowded, I was sure that our bus would run over one of the thousands of people, who, unlike us, had no tent in Mina, but made their bed at any space they could find on the road.

We reached our tent in Mina at midday, and we were glad to see that Auntie and *Mamun* had safely returned to their tents some hours before. The elderly are not required to spend the night at Muzdalifa, so Auntie and *Mamun* chose to return in the bus that came back at midnight. They were exhausted, though, since at one point they had to walk part of the journey to Mina, due to heavy traffic.

Today was 10th *Dhul Hajj*, *Eid* day, and we were to make the short walk from our tent in Mina to stone the *Jamarat*. The elderly were permitted to have someone stone the *Jamarat* for them, so my husband took his parent's stones to perform this ritual of the *Hajj*. My husband and I made our way to the three *Jamarat* and we were pleasantly surprised to find that if we went to the end part of each *Jamara*, we were at a point where the space between us and the *Jamara* had relatively few people, so we were able to easily throw 7 stones at *Jamrat Al-Aqabah* (large devil). We recited "*Allahoakbar*" as we made each throw and did *dua*. Then we proceeded to the Middle *Jamara* and Small *Jamara* and threw seven stones at each of them.

The Holy Prophet[saw] said, "When Abraham[as] wanted to perform the *Hajj* rites, Satan blocked his way near Aqabah. Abraham[as] threw 7 pebbles at his whereupon Satan sunk into the ground. Again Satan appeared to him near the second *Jamara*. Abraham[as] threw seven pebbles at him and he again sunk into the ground. Once again, Satan approached him near the 3rd *Jamara*, and again Abraham[as] threw seven pebbles and once again, Satan sunk into the ground. You throw pebbles at Satan and in doing so you follow the path of your great forefather Abraham[as]." We would return to this place to throw stones at the *Jamarat* on 11th and 12th *Dhul Hajj*.

When returning to our tent, my husband and I exited the *Jamara* area by the wrong exit and we were lost for about 2 hours. *Alhmadulillah*, we finally found our way back to our tent.

The next *Hajj* ritual is the sacrifice of an animal. We were fortunate that our tour group had

arranged for the slaughter of a lamb for us, so we did not have to go to the slaughter house ourselves. The lunch prepared for that day had lamb, which was a portion of that which we had given for the sacrifice. After returning to the tent, we performed the cutting of hair. For myself and Auntie, it was easy, we simply cut a big portion at the end of our hair. On the other hand, when my husband came by after his head shaving, Auntie did not even recognize her own son! Actually, I think the shaved head suited him well. My husband and *Mamun* both put on an *abaya*, the long shirt worn by the Arabs. We all felt refreshed and renewed after taking baths and wearing a fresh change of clothes.

My husband and I left the camp one afternoon and walked about 2 hours in search of *Ghare Hira* on *Jublul,* the blessed cave where the Holy Prophet[saw] prayed and received his first revelation from the angel *Gibrail*[as]. However, by the time we sited the great mountain, it was night fall and we were afraid we would get lost on our way back to Mina, so we just took pictures from afar. It is amazing that the Holy Prophet[saw] sought refuge in such a remote place to remember Allah. We felt that those living and working around the mountain were so blessed to be living where the Holy Prophet[saw] walked and prayed.

The next ritual of the *Hajj* was *Tawaf Ifadah* (*Tawaf* of *Hajj*). We were awaiting the tour group to call us to take the bus to Masjid Al-Haram, however the call did not come. So the next morning, on 11th days before. Again the crowds were massive, and we were trying to perform *Tawaf* on the ground floor in order to be close to the Holy *Ka'ba.* However, when we felt as if we were going to fall down and be crushed, we made our way to the top floor of *Masjid Al-Haram.* Here the crowds were much thinner and we were able to walk and pray with ease. The walk around was much longer than it would have been closer to the *Ka'bah,* but I was able to concentrate on my prayers easily. Again, as we did during *Umra,* we performed Saee and drank the *Zam Zam* water.

After returning to Mina, we again went for the stoning of the *Jamarat.* Auntie and *Mamun* accompanied us this time.

On the 12th *Dhul Hajj,* again we went for the stoning of the *Jamarat.*

On the 13th *Dhul Hajj,* we went for the stoning of the *Jamarat.* We packed our belongings and caught a bus to Mecca to perform our Farewell *Tawaf.* After performing this *Tawaf,* we sat in *Masjid Al-Haram* for some time, not wanting to leave the sight of the Holy *Ka'ba.* We drank *Zam Zam* water. *Alhamdulillah,* we had performed the *Hajj.* May Allah forgive us our sins and accept it from us.

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HADITH

Hadhrat 'A'ishah[ra] relates that when the Holy Prophet[sa] returned either from the Battle of Tabuk or the Battle of Hunain the cupboard in her room was covered with a curtain. The wind blew and it displaced the curtain. In the cupboard were some dolls of Hadhrat 'A'ishah[ra]. The Holy Prophet[sa] asked: "O 'A'ishah! What is this? Hadhrat 'A'ishah[ra] said: 'These are my dolls. 'Among the dolls, he also saw a horse with two wings of paper. The Holy Prophet[saw] asked, 'What is this?' Hadhrat 'A'ishah[ra] said, 'It is a horse.' The Holy Prophet[saw] pointing to the wings of the horse asked, 'What is this?' Hadhrat 'A'ishah[ra] said, 'These are its wings.' The Holy Prophet[saw] said, 'A horse with wings?' At this, Hadhrat 'A'ishah[ra] said, 'Did you not hear that the horses of Hadhrat Sulaiman had wings?' Hearing this, the Holy Prophet[saw] laughed out so loud that I could see his back teeth (i.e., he burst into laughter).' "

(Abu Dawud kitabul adab bab filla'b bil binat, p 319/2)

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Fargo Forum
Published: January 7, 2011

OPINION

Writer perpetuates skewed views of a peaceful religion

By: Sayed Sajid Ahmad, Fargo

Frank Bajeani's views (Jan. 2) are a reflection of the misinformation spread in the West about Islam and its founder. How could Muhammad have commanded to spread his faith by sword while Quran, the book given to him, says very clearly, "There should be no compulsion in religion" (2:256/257), and

"... if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him." Allah is indeed powerful, mighty (22:40/41). There would not be any Christians today in any of the Muslim-majority countries, where Muslims have ruled for centuries, if Muhammad had taught Muslims to spread Islam by sword.

Muhammad and his immediate successors made treaties with Christians and gave them full freedom to practice their religion. They had the power to force them to become Muslims, but they provided protection to their churches and their retreats. As an example, Muhammad guaranteed in writing the protection of the churches of the Christians of Najran and that they be given full freedom to practice their religion and assured that their bishops not be removed or replaced (*Futuhul-Buldan*).

Muhammad brought an unparalleled spiritual, intellectual and moral revolution in the world. His followers worship God five times a day, fast for a whole month dawn to dusk, give yearly 2.5 percent of their dormant capital to the poor, and go to Mecca in millions to memorialize the sacrifice of Abraham. They avoid interest and promote interest-free lending. While the rest of the world continues to give in to moral degradation, even 1,400 years after Muhammad, the general Muslim population of the world has the least moral problems. How could a false prophet bring about a positive change of this magnitude among his followers?

Muhammad appeared over the mountains of Paran with 10,000 of his followers fulfilling the prophecy of Moses (Deuteronomy 33:2). Muslims protected western knowledge by translating it into Arabic, which otherwise would have been extinct today. Muslims have been peaceful citizens of the U.S. since its inception and have since contributed, shoulder to shoulder with people of other religions, to the defense, progress and development of the United States.

MARRIAGE AND ITS REGISTRATION ACCORDING TO THE U.S. LAWS

Farooq Padder

The Department of Rishta Nata is pleased to share this informative and important document with our membership. We are grateful to Naib Ameer and Missionary Maulana Azhar Haneef for his valuable contribution. For any questions, please contact Dr. Farooq Ahmad Padder, National Secretary Rishta Nata at Secretary@Rishtanata.us

In the United States of America, the Marriage License Laws are fundamentally the same but they do differ in some aspects from state to state. However, under the Full Faith and Credit Clause of the U. S. Constitution every state must recognize and honor the validity of a marriage performed in another states.

Marriage License

To become legally married, both the prospective bride and groom must appear in person at the local city or town Marriage License Bureau or office of the County Clerk and apply for a marriage license. Marriage by proxy – through a third party who attends and acts on behalf of the bride or groom – is not allowed in most states.

The couple should plan ahead and submit the application well in advance of the marriage/*Nikah* date since there may be a waiting period before they can marry. Some states require a waiting period of one to three days before issuing a license so that the couple may have one last opportunity to fully consider their decision to marry. Other states make the couple wait one to six days after issuing the license until they may legally get married. Many states, however, do not impose any waiting period and one may marry as soon as the application is complete. In most states, the marriage license expires within a predetermined period, ranging from twenty days to one year, and thus it must be used before expiry or else the couple must reapply. Furthermore, the license is only valid within the state which issued it, and sometimes it is limited to a specific county.

In general, U.S. marriage license laws require that both parties should be mentally competent to enter into a contract and should be of legal age, i.e., at least 18 years old, although parents, legal guardians or judges may consent to the marriage of minors in some circumstances. The couple also must show proof of identity, confirm the termination of any earlier marriage(s) by death, divorce or annulment, pay a nominal fee and bring along a witness to co-sign the application.

A few states still require blood tests and proof of immunity or vaccination against certain diseases. Moreover, most states prohibit the marriage between close blood relatives such as first cousins, and some states will not recognize the marriage of cousins even if legally performed in other states. However, as states constantly change and amend marriage license laws, it is prudent to check with the local authorities before applying for a marriage license to verify the current rules, regulations and requirements for that particular state. In case of difficulty or inability to meet requirements in one state, the couple can apply for a license and marry in another state without restriction.

Civil Marriage Ceremony

It is very important to note that in the past, *Jama'at* Missionaries used to perform the *Nikah* and sign the valid Marriage License afterwards to legalize the marriage. This is no longer the policy of the U.S. *Jama'at* as Missionaries now only perform the *Nikah*. Thus, the couple must arrange for two separate ceremonies: a civil marriage ceremony and a *Nikah*. The civil marriage ceremony is a simple, non-religious, verbal affirmation that one agrees to "take" or marry another. It is solemnized by one of the individuals authorized by the state to act as a Marriage Official, such as a judge, justice of the peace, county commissioner, clerk of the court, etc. The local marriage bureau or county clerk's office often has a list of these individuals or provides this service for an additional fee. After the civil ceremony, the Marriage Official, both spouses and one or two witnesses as required by the state sign the Marriage License. The couple is now legally married.

Registration of the Marriage

It is the duty of the Marriage Official to complete the marriage document and give or send a copy to the local Recorder of Deeds so that the marriage may be properly registered. Although a delay in submitting the document up to one or two months is allowed, the couple should expedite the process since they will need the Marriage Certificate as proof of marriage in order to proceed with a *Nikah*. Promptly registering the marriage also insures legal status of the married couple, although failure of this step does not nullify the marriage. It only makes proof more difficult.

Announcement of *Nikah*

Once the couple is legally married and have an official copy of their Marriage Certificate as proof, the *Nikah* can be announced. Again, the new policy and practice of the *Jama'at* is that Missionaries do not sign Marriage Licenses to legalize marriages; they only perform the *Nikah*. Prior to the *Nikah* ceremony, the couple should bring all relevant documents and fully completed *Nikah* forms so that the Missionary may review and approve them, and then announce the marriage subject to the following basic requirements:

1. The union is free of any impediment that would prohibit the couple from marrying one another, such as the relation being "for-bidden" as defined in the Holy Qur'an or one of the couple being married or an idolater.
2. Both the bride and her *Wali* (guardian) willingly agree to the marriage, and the *Wali* or his agent is physically present to consent to the *Nikah*.
3. At least two, mature males are present to act as witnesses. In case only one male witness is available, then two additional women may serve as witnesses along with the one male witness.

The bridegroom has fixed a reasonable amount as dowry (*Haqq Mahr*), which is to be announced as part of the *Nikah* contract. According to Hadhrat Musleh Mau'ood[ra], the dowry should equal the groom's current income of six months to one year. Hadhrat Khalifatul Masih V[aba] has further directed that the minimum dowry should be $10,000 US dollars when the bridegroom is a resident of the United States.

Publicity and Place of *Nikah*

It is important to arrange and announce the *Nikah* in a manner that publicizes the new union. The idea of performing one's own marriage, although allowed in some states, opposes the injunctions and spirit of Islam. As far as possible, the ceremony must be held openly in view and notice of others, not secretly without witnesses or the bride's *Wali*. It is also preferable to announce the *Nikah* in a mosque owing to its sanctity and the Holy Prophet's[saw] practice. However, any place where people may gather, such as a marriage hall, banquet room, indoor or outdoor facility, or even one's home, is also suitable.

Important Matters Concerning *Jama'at* Policies

I. In the United States, only Missionaries can announce a *Nikah*. If a *Nikah* is to be performed by a person other than a Missionary, permission is required from the National *Ameer*. Imams or Muslims of other sects are not allowed to officiate an Ahmadi wedding and announce the *Nikah*.

II. If both the bride and bridegroom are members of different Chapters in the USA, then the Missionary can announce the *Nikah* after the attestation by the respective local Presidents.

III. If one of the two parties resides outside of the country and the other in the USA, then along with the attestation by the local President, attestation by the National *Ameer* from both countries is also required.

IV. In the case of new male converts, a waiting period of one year after conversion should be observed before a *Nikah* may be announced. Prior to the ceremony, the *Wali* (guardian) of the bride should request Hazoor's permission for the *Nikah* through the National *Ameer*.

V. If this is not the first *Nikah*, a copy of the divorce decree (s) must be attached with the *Nikah* form.

VI. In case of a decision by the *Qadha* Board related to a previous marriage, the *Nikah* will not be announced

until the Department of *Umoor-e-Aama* verifies that the decision has been implemented.

VII. After the *Nikah* is announced, all the four *Nikah* forms along with a copy of the Marriage Certificate should be sent to the National Headquarters, Masjid Bait-ur-Rahman, where the *Nikah* will be registered in the *Jama'at* records. Once registered, the Headquarters retains two copies for records and a copy is sent to the bride and the bridegroom.

The *Nikah* forms can be obtained from the local Presidents or the National Headquarters by calling (301) 879 0110, x325. Alternatively, the *Nikah* forms can be downloaded from the *Rishta Nata* website,

www.Rishtanata.us.

Four forms are to be filled and signed in the original.

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HELP

HUMANITY FIRST USA

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MY GOD! MY LORD

Sayyarah Hikmat

Accept my hand, accept me with all of my faults

Forget those orphaned days that I passed without You

Let the sunbeam of Your Grace shine upon my lonely walk!

Let it be my Blessings!

I chased the voices, that drew me, yet led nowhere!

Now, when my eyes have opened, a curtain has been lifted!

Dust of desire has blown like mist!

Shroud of darkness has been lifted from my soul!

And, I have come to know the truth!

Now, let me sit in peace,

And listen to Your Words in my soul's solitude!

Don't turn away Your face my heart's dark secrets.

But burn them, till they are alight with Your Love's fire!

****

Urgently Required

Programmers and Website designers to help me prepare a special program for *Tehrik-e-Jadid* USA.

It is all volunteer work, only serious individuals males or females should respond.

Please contact: tehrikejadid@usa.com or anwermkhan@gmail.com

909-591-8717 or 909-496-6303

Anwer Khan
National Secretary
***Tehrik-e-Jadid* USA**

INTERFAITH SYMPOSIUM ON PEACE
Hartford Jama'at

Zahir M. Mannan, Tabligh Secretary

The Connecticut chapter of the Ahmadiyya Muslim Community hosted an interfaith symposium entitled '**My Faith on Peace**' on Sunday, January 9, 2011. The Symposium was held at the American Legion in the comparatively small town of Moodus, CT (population about 1300).

PROGRAM

The crux of the program consisted of three 20 minute speeches delivered by three speakers representing the Jewish, Christian, and Islamic faiths followed by a 20 minute refreshments break, and finally a 20 minute Q&A session.

REPORT

The event commenced at 6:15PM with short welcoming remarks followed by the recitation of the Holy *Qur'an* (*Al Ma'idah* Chapter 5: Verse 9) with English translation. The audience was then briefly introduced to the Ahmadiyya Muslim Community and was also given a background of the local CT branch and its activities, particularly mentioning its previous interfaith forums on various topics. After introducing our distinguished speakers who were seated on the stage, the first presentation began by Dr. Rabbi Seth Riemer, PhD, of Temple Beth Torah in Wethersfield on Judaism's outlook on peace. After him Reverend Victoria Triano, MA, of the Christ Community Church in East Haddam was invited to the pulpit to present Christianity's view of peace. Lastly was a discourse on Islam's scope of peace delivered by Dr. Sohail Husain, MD; Youth Auxiliary Vice President, Ahmadiyya Muslim Community, CT chapter. A 20 minute dinner/refresh-ments break ensued where adherents of diverse faiths opened their hearts to one another and connected in a harmonious manner. Guests visited our book stall and almost every one took a few **Muslims for Peace** and **Muslims for Loyalty** fliers. Towards the end of the break the speakers were requested to return to their positions on stage and the audience to their seats for the final portion of the program. A 20 minute Q&A session was conducted with a total of about four questions addressed to each speaker. Pens and pieces of paper on which questions could be written down were distributed to the audience which were eventually collected and read aloud by the moderator. The session included such engaging questions as; *is it God's responsibility to create peace or man's." If man is created sinful how can he be expected to do any good?"* At the conclusion of the forum, closing remarks were made thanking the speakers for their dedication and the guests for their valued attendance. The day ended with a wonderful spectacle of collective silent prayers in whose observance followers of different faiths were united in supplication.

ATTENDENCE

A total of about 35 people attended the event, 23 of whom were members of the local chapter of the Ahmadiyya Muslim Community (15 males and 8 members of the Women's Auxiliary), and 10 of whom were guests (4 gentlemen and 6 ladies). All of the guests were Christian in faith most of whom were from the local town of Moodus/East Haddam.

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Tabligh Activity Report

Zahir M. Mannan

By the grace of Almighty Allah, on one of the coldest days in Connecticut three *Da'een ilallah* engaged themselves in a *Tabligh* outreach on Saturday January 22nd on the streets of West Hartford near the popular Cheesecake Factory. After a short *Khuddam* meeting at *Baitul Aman Mosque* we set out for West Hartford where we distributed 70 **Muslims for Peace** and 40 **Muslims for Loyalty** fliers. Despite the cold weather, each Caller unto Allah invested 1.5 hours in *Tabligh.* A total of about 4 man hours of service in the blessed Cause of Allah, the Exalted, was achieved, *Alhamdulillah.*

The overall response was good. The Muslims for Loyalty fliers were especially received with pleasant surprises and the majority of the people were impressed when they learned about our teachings. Only a handful inquired further about our beliefs and a few asked for our *Masjid*'s location. I humbly request prayers for our strivings to gain an increased momentum in service of the Promised Messiah's[as] *Jama'at* and in obedience to our beloved Hazoor[aba]. Please pray that such deeds are accepted and made blessed by our Loving Creator, the Most Appreciating

Dallas Lajna and Nasirat Tarbiyati Camp

Mohammed Zafarullah, Missionary South Region

The Dallas *Lajna* and *Nasirat Tarbiyayti* Camp was held on December 17, 19 & 20, 2010 at the *Baitul Ikraam Masjid.* In the Lajna Camp, *Taleem, Tarbiyat, Tabligh, Khidmate Khalq, Sihat-e-Jismani,* and *Ziafat* departments were covered.

Under *Talim* section, speech and discussion on the character of Holy Prophet Muhammad[saw] (*Seeratun Nabi*) was conducted. During the discussion, *Lajna* members shared events from the life of the Holy Prophet[saw]. A discussion was held on **'Money management according to Islam',** which covered the Islamic economic system, sharing our wealth with others, encourage living in ones means and preventing exploitation. An explanation and discussion on the **"Significance of 10th Muharram."** was also given. The sad incident of the death of Hadhrat Husain[ra], why the battle of Karbala was fought, and brief history of that situation was discussed

Under the *Tarbiyyat* section, group discussions were held on managing social ills, such as jealousy and making negative comments about others. We had a *Tarbiyyat* PowerPoint presentation from the *Lajna*, USA website, ***'Peer Pressure, Appearances & Modesty,'*** which was followed by group discussion. Members were reminded about saying 2 *Nawafil* daily per Hazoor's direction.

Under the *Tabligh* section, workshops and interactive discussions were done on some common questions faced while during *Tabligh* like, *'Jihad', 'Purdah'*, 'Concept of Polygamy in Islam', and etc. A survey was conducted to find out frequently asked questions that *Lajna* would like us to address in future meetings. This will be used to conduct future workshops.

Under the *Khidmate Khalq* section, the *Lajna* had open discussion regarding the need for carpooling for Lajna members and also exploring baby-sitting options. Members were encouraged o attend meetings and offer rides to people with transport problems. A discussion on the **'Etiquettes of eating'** and the importance of **'recycling'** was also held.

Under the *Sihat-e-Jismani* section, information was provided on the importance of staying healthy and education about BMI and waist circumference. *Lajna members* were reminded about the importance of daily exercise and using a pedometer to help weight loss.

The *Ziafat* secretary conducted a cooking demonstration, teaching *Lajna* members how to make fresh 'Hummus'. *Nasirat* were also given a cooking demonstration on making 'choc-olate bark.'

Nasirat Tarbiyati Camp Held at the Mosque

On day 1 of the camp, after *Tilawat,* pledge and *Hadith* by the *Nasirat,* they attended *Murabbi* Sahib's class.

- He reminded the *Nasirat* why it is important to respect elders and office holders.
- He covered the topic of the Karbala incident, its background and why Muslims celebrate this day. The relation of Hadhrat Imam Hussain[ra] to the Holy Prophet[saw].
- The migration of the Holy Prophet Muhammad[saw] from Mecca to Medina and how Hadhrat Ali[ra] slept on the Holy Prophet's[saw] bed while he left Mecca.
- Cave Hira and Cave Saur incidents.
- He also explained the difference between *Hadith* and *Sunnah* There was a class discussion about the oneness of Allah and how we know Allah exist.

The *Sihat-e-Jismani* secretary played interesting games with the *Nasirat* and the winners were announced. The *Ziafat* secretary demonstrated to the *Nasirat* to make yummy chocolate barks.

On the second day of the camp, we started with *Tilawat,* pledge, *Hadith* and *Nazm.* One of our *Lajna* member took the class on Physical fitness. She led the *Nasirat* in simple stretching exercises and also explained to them healthy eating habits.

Then they decorated their new *Nasirat* journals. After that the *Nasirat* gave short speeches on the topics of Islam and Ahmadiyyat and they were also asked questions about the speeches. Then they attended *Murabbi Sahib's* class. Then *Murabbi*

Sahib talked to the *Nasirat* about various topics like:

- Detailed meaning of *Jazakallah.*
- About different types of *Namaz*, like *Fard, Waajib, Sunnah* and *Nafl* Prayers.
- He went over *Salat* Timings.
- He also explained when & why we offer *Qasar* Prayer.
- The importance of ablution
- The incident of Hadhrat Jibrail[as] about how *Namaz* timings were started,

On the third day of the camp, as part of the *Nasirat* camp, we went on a fun trip to **'Amazing Jakes'** which is a Kids activity center. 17 *Nasirat* were present for the trip. The *Lajna Sadr* and *Nasirat* Secretary along with two mother volunteers accompanied them. There was an unlimited buffet with so many rides and games including bumper cars, go-carts, carousels etc. The *Nasirat* are working on jotting down a few lines about the trip and *Insha Allah* we will have it posted on our *Nasirat* board in the next meeting.

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Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "The first item concerning which a person would be called to account from his deeds on the Day of Judgment will be his Prayer. If that is found in order he would be successful and achieve salvation, but if that is corrupted he would be ruined and lost. In case of a deficiency in his obligations the Lord of Honor and Glory will say: 'Look, if among the voluntary actions of My servant there is anything that would make up the shortcomings in respect of his obligations. Thereafter, all his deeds would be checked up in that manner.' "

(Tirmidhi kitabussalat bab an awwal yuhasib bihil 'abd)

Jalsa Rain

Hadayatullah Hubsch

31st July 2009

Jalsa rain
Washes my brain,
Relieving me
From worries and pain,
See how its drops
Resemble my tears,
In them is a light,
Of hopes and fears,

Jalsa rain
Washes my heart,
Making me ready
For a new start,
See how it cools
My hot blood,
Reminding me that
I am made from mud

Jalsa rain
Washes my tongue,
Cleaning the words
Which I sang,
See how it turns,
When meeting the earth,
Hell into heaven
Like a new birth,

Jalsa rain
Washes my ear,
Let me understand
What's worth to hear,
See how it praises
Our true Lord,
So that we may live
With Him in accord

Jalsa rain
Washes my face,
That I get grateful
For Allah's Grace,
See how it lingers
For times ahead,
Followed by sunshine
Through prayers said,

Jalsa rain
Washes my skin,
That I may wander
Into worlds within,
See how it veils
Holes of my mind,
Drenching the path
Through which I find

Jalsa rain
Washes my eyes,
So I discern
Truth from lies,
See how inspiring
God's rain could be,
Until I forget
You and me,

Jalsa rain
Washes my hair,
That I may learn
Not to despair,
See its blessings
For those who endure,
Like love it is sent
As a mighty cure.

WHY THE KASHMIR NATION HAS NOT EMERGED? CAN KASHMIRIYAT SAVE KASHMIR?

Safeer Bhatti, PhD Student

Kashmiriyat is the religious identity for Kashmir. It is the Islamic identity for Muslims who identify themselves as a cultural, historical, and an Islamic Kashmiri. If these factors are not represented, then a Kashmiri becomes a secular identity pursuing Kashmir. Kashmiriyat and Kashmir is distinguished in this essay. After the British Imperialism of India, the persecution of the Kashmiri race emerged. Kashmiriyat was the anecdote. When a race is persecuted, it unifies at its first opportunity. Anthony Marx states that in consequence of persecution, a discriminated race will unify under its equality and triumph under the umbrella of state endorsed persecution. This will form a ubiquitous identity. This identity will be useful during political decision making, freedom and autonomy. The British Imperialists were the dominant race. They needed to impose racism for minority unification. Francis Robinson, for example admitted that the clash of identity between Kashmiri and Kashmiriyat was evident. Before, there was no problem in religious identity. In the Mogul era, people strived differently through language, culture, settlements and family. The British rule provided this distinction of race by classifying religious affiliations. This religion for the secular identity for Kashmir was Islam. It provided a more foundational Islamic identity that helped them to unify and relinquish their differences. Kashmiriyat was the institutionalization of Kashmir; The All India Kashmir Conference led by Hadhrat Mirza Bashiruddin Mahmud Ahmad[ra] provided the momentum that institutionalized Kashmiriyat.

Despite the cruelty from the Hindu ruled state, Kashmiriyat unified under Islam and through British mobilization. The relationship between Great Britain and Kashmir became close. Kashmiriyat began to incite itself through the support of religion and community from 1880-1930. Religious identities and the state of Kashmir began to emerge and concerns on what it means to be a 'Kashmiri Muslim' strengthened. Before this Kashmiri Muslims identified themselves by location, now the new quest for political identity became a new problem. In order to form a community, religion was needed. Essentially, this heightened alert showing that the only way Kashmiriyat can truly make a difference whether political or cultural was to unify under Islam (Zutshi, 2004).

In fact, espoused Kashmiri literature vindicated that the Kashmiri population was notorious for turning its back on Islam and that they need to embrace the Qur'an to truly understand Islam. It is only Islam that can save the Kashmiri identity, not secularism (Zutshi, 2004). There were however many movements in Kashmir to unite the different religious movements. This salience of religion legitimized its presence and the state of Kashmir quickly responded to their unification. It granted them certain liberties. In order to legitimize religion, it became substantiated in the 1920s that a new Muslim leadership was needed to unify the Kashmiri Muslims and have their demands be taken seriously by the state. During WWI, economic conflict pursued its course in the region with prices rising 150-200 percent and the rising need of education became noticeable as people began leaving Kashmir for higher centers of learning in Punjab (Zutshi, 2004). The circulation of literature, newspapers and news began to circulate more frequently after WWI. In essence, in order to voice a political opinion, Kashmiris needed to be educated and many traveled to British India for networking with the Aligarh Muslim University. One such organization was the Ahmadiyya Movement that would lead Kashmir out of the British Dogra rule (Zutshi, 2004).

The Ahmadiyya movement helped the literacy rise to 99.2% in Urdu during 1921-1931 (Zutshi, 2004). These educated minds possessed college and graduate degrees. However, it forced them to

take low level state educational jobs due to the unavailability of a prospectus market.

The main movement that unified the Muslim identity of Kashmir and voiced concerns was the All-India Muslim Kashmir Conference headed by Hadhrat Mirza Bashir-uddin Mahmud Ahmad[ra]. He led the Ahmadiyya Movement of Islam as the Spiritual Leader, *Khalifa.* The Ahmadiyya movement was the cause of modern Kashmiriyat and it was this Movement that helped Sheikh Abdullah give Kashmir nationalism recognition and liberties (Zutshi, 2004). The Ahmadiyya movement gained speed after its founding in 1889 by Hadhrat Mirza Ghulam Ahmad[as] who claimed to be the Messiah of the Age. He appealed to the Kashmiris that Jesus[as] did not die on the cross, but rather lay buried in Srinagar. But, the support of this movement went beyond the justification for Jesus's final resting place; the Kashmir support came from the appeals of the Ahmadiyya Movement to the King for Muslim rights. The Ahmadiyya Movement wrote letters to the King requesting him for equal rights and recognition of this fair and kind movement. It was this movement that triumphed through the educated literate class encouraging the growth of Ahmadis to 2,955 Kashmiri Muslims in the twenties (Zutshi, 2004). The Ahmadiyya Movement had the most significant impact that institutionalized Kashmiriyat and incorporated Islam in Kashmiris' daily lives. One such Ahmadi, Maulvi Mohammad Abdullah Vakil began Qur'an classes in the community which soon transformed into a discussion of Kashmiri rights and independence. Maulvi Nooruddin Qari Kashmiri also had an impact by translating Kashmiri works and identifying Islamic Jurisprudence in his works. He stated that religious identity preceded political identity. In this way, there would be no dissension in political identity if Kashmiris were all unified religiously. In his private diary in 1924, he expressed a poem entitled "The Qualities and Virtues of Islam":

> Do not run from Islam it is the way of God,
> O one who is asleep, Awake! And embrace this bright sun.
> I pledge on God who is our creator,
> That under the sky Islam is his only religion.
> Grateful am I to God who gave us the Quran,
> That has helped us to blossom from buds to flowers
> (Zutshi, 2004).

As an Arabic teacher in the Government High School, Qari wrote profusely composing poems and spreading translations of literature for the spread of Ahmadiyya. He sought reconciliation and focused on trivial Kashmiri matters subduing the tension through his best selling literature (Zutshi, 2004). He wanted to unite the Islamic community through education (Zutshi, 2004).

The Kashmiri Muslim Leadership in its span since 1846 had a significant impact on education, language, class, employment and reshaping the educational experience for the Kashmiri Muslim. After 1889, educational policies changed to combat the fraught policies of the British Empire who sought centralization in British India. (Zutshi, 2004). Similarly, Kashmiri Muslims began gauging their identity for educational privileges. The protest led to the commercial transformation of Kashmir removing Persian as the official language in 1835 and replacing it with Urdu in 1889. The current British system of education was not a system for higher education, but it was a system of training needed for employment, thus all education was for state government positions (Zutshi, 2004). The advocacy against this system led to the nationalization of the Kashmiri language in the early 20th century in all educational and administrative matters. But, despite these small breakthroughs, the Kashmiri community still did not have enough educational recognition, poor schools, lack of teachers and a poor standard of education. The newly emerged leadership of the Ahmadiyya Movement, made the Dogra state recognize the growing educational tension that entrenched the political structure of Kashmir. This tension began to become further incited by the political demands of the population. Thus, the president of the All-India Kashmir Muslim Conference and Supreme Religious leader of the Ahmadiyya Movement, Hadhrat Mirza Bashir-uddin Mahmud Ahmad[ra] demanded the need for efficient, well-educated Muslims in the service of the State. (Zutshi, 2004). The movement disavowed its approval of using Hindi in schools stating that it will split the Muslim and

Hindu population. This platform of their demands of education had helped Kashmiri Muslims unify under the Islamic identity in the 1920s. Finally, when Maharaja Hari Singh acceded to the throne of Kashmir, he received a long list of demands from the All-India Kashmir Muslim Conference for educational opportunities. The King responded by creating new schools, hiring new teachers, enforcing compulsory education in a municipal areas of the state in 1930 and elevated the Kashmiri educational Muslim identity. This education provided the growth of literacy and a new emergent political identity (Zutshi, 2004).

Zutshi further explained that "It became clear that the most significant impact of the Ahmadiyya Movement, particularly in the 1920s, lay in the rise of a new leadership among Kashmiri Muslims, which, through its association with the movement, redefined Islam as a means to a greater political end to the Kashmiri Muslim community" (Zutshi, 2004). The individual Kashmiri Muslim Ahmadis played an important role in spreading the ideas of the movement.

Since the Ahmadiyya organization had a religious leadership that stimulated the unification of Kashmiri Muslims to unite under one banner, it furthered growth and friction among the Muslims. This missionary-oriented sect from Qadian India in the district of Gurdaspur spread to over 28,000 believers in four districts of Punjab (Copeland, 1981). *Khilafat* meaning leadership was a term originally reserved to the Successors of the Prophet leading the Islamic Movement. It returned in 1908 after the demise of the Proclaimed Messiah of the Age, Mirza Ghulam Ahmad[as], asserting that he was the Messiah for all Muslims. The anticipated Messiah was mentioned in the Holy Qur'an, stating that all must follow as he is the next prescribed messenger from God carrying the message of Prophet Muhammad of Islam. Many Muslims resisted his message, because of the severe persecution of him and his followers, disbelieving in his message and not entrusting their faith in a Muslim *Khilafat.* Muslims felt *Khilafat* was a threat to their positions in the Kashmir valley and the Ahmadiyya loyalty to the British Empire further promoted agitation in the region. Although the *Khilafat* issue had a huge impact in the institutionalization of the Muslim identity in Kashmir, Kashmiri Muslims were not very thrilled about this new notion. The All-India Muslim Kashmir Conference tried to promote unity through religion, holding meetings and discussing Kashmiri issues. But Kashmiris, now unified were thinking bigger than religion and began focusing on Kashmiri "national" unification to further their social causes and protest against the British and the Maharaja of Kashmir. They wanted the secular Kashmir identity back; they wanted nationalism.

In the 1930s, a new rhetoric began to formulate public opinion as religious identity separated itself from the political freedom of Kashmiri Muslims. The internal reform of the boundaries of the community demanded a whole new identity different from the religious identity from the past. In the wake of the 1931 hate crimes against Muslims and seeing Quran pieces in the Srinagar sewer, the new Muslim political leadership realized that the creation of the nation was imperative to the identity of Kashmiri Muslims. Religion cannot continue to serve as the foundation of the community. The new emerging Kashmiri political leadership negotiated religious identity for citizenship rights for all Kashmiris. With the inception of the 1931 events, Kashmiriyat withdrew from the politics of nationalism (Zutshi, 2004). In 1931, the religious syncretism claiming inheritance to Kashmiriyat was absent in the politics of that time; Kashmir inaugurated under a new term of "communalism" (Zutshi, 2004).

Such incidents of communalism included the arrest of Abdul Qadir, a Punjabi Ahmadi Muslim, who was set for trial on July 13, 1931 (Zutshi, 2004). It was this very day that a crowd clashed with police under severe economic conditions and destroyed shops and homes of Kashmiri Pandits (Hindus) who were receiving favorable treatment and better education in Kashmir. As the demonstrators tried to force entry, the jail guards fired on the crowd killing nine people and wounding many others. The crowd did disperse and attacked Hindu shopping centers. In retaliation, the Hindus led communal riots for a week in Srinagar that hurt the capital (Copeland, 1981).

In 1932, an elite group rose to the politics for the Kashmir identity. Sheikh Mohammad Abdullah, who

was a teacher and possessed a Masters in Chemistry from Aligarh Muslim University, organized a small conference consisting of Mirza Afzal Beg, G.M. Sadiq, and Ahmadiyya leader Mohammad Vakil, to discuss the discontent over the state of affairs in Jammu and Kashmir. His concepts of a just society and individual rights were widely accepted by his Kashmiri subjects. He continued to receive political support fro *Jamia Masjid* and financial assistance from the All-India Kashmir Committee and other pro-Ahmadiyya organizations for structural support. In 1932, he began the All Jammu and Kashmir Muslim Conference calling on all Kashmiri to unite, gain education and participate in elections. He emphasized that the Kashmiri Muslim Movement was non communal. His goal was to unite all the Kashmiris under one political agenda, but Abdullah despite his fame, received much resistance because of his support and admiration of the Ahmadiyya Movement. The success of this movement in the region was threatening other Muslim groups like the Mirwaiz who was opposed to Ahmadiyyae and the movement of Abdullah. Even though Abdullah was promoting a nationalist agenda, he used religion to organize the community. He became the Lion of Kashmir and for many Muslims, he represented the regional identity personifying the ideal Muslim. This representation however did not represent Kashmiriyat in the political discourse of the 1930s.

There were many factors that contributed to a Kashmiri political identity. One such factor that contributed to the Kashmiri political identity was utilizing the religious identity shaped in the 1920s and institutionalizing it. During the July 1931 problems, Mirza Bashir-ud-din Mahmud Ahmad[ra] believed that the time was ripe for a missionary push to illustrate the civil rights cause and established a strong footing in the hearts and minds of the people. The All India Kashmir Muslim Conference was reformed into the All India Kashmir Committee (AIKC) and Mirza Bashir ud-din Mahmud Ahmad was elected president with his secretary A.R. Dard by his side. Immediately, they placed pressure on the Government of India to respond to the July 1931 attacks on Kashmiri Muslims. On August 14, 1931, Mirza Bashir ud -din founded Kashmir Day and organized rallies in many Northern Indian cities. Dard went to Simla to brief the Political Secretary Sir Charles Watson on their demand for rights. Mahmud Ahmad stated that "the British would have to intervene sooner or later in order to placate their own Muslim subjects" (Copeland, 1981). This Kashmiri Movement was helped by Sheikh Abdullah who took his advice from Hadhrat Mirza Bashir-ud-din Mahmud Ahmad[ra]. The Ahmadiyya Movement did face threatening resistance from *Majlis-i-Ahrari-i-Islam* which mainly consisted of lawyers and journalists from the middle class contrasted with the landowners of the AIKC. They wanted to be seen as defenders of Islam and patrons for the weak, and wanted to be the champion movement in Kashmir.

The decline of the popular movement in Kashmir worked well to its advantage. It improved the material situation in Kashmir with Muslims receiving the bulk of the scholarships between 1932-1934 and also new appointments to public service. Economics hardly improved however, and the factional insurgency of the AIKC brought the AIKC to an end of Ahmadiyya support. Muhammad Iqbal, and others formed a whole new Kashmiri committee understanding all shades of opinion. When the AIKC could not compete, Hadhrat Mirza Mahumd Ahmad[ra] retired in disgust. The AIKC did not meet again until February 1934 as they were upset by the growing assumptions. This forced withdrawal did not ban the Ahmadiyya Movement from continuing their message, but it did stop all involvement with Muslims, especially the ones in Kashmir. Hadhrat Mirza Mahmud Ahmad[ra] stated, "the Ahmadies will not do any propaganda for Ahmadiyyat among the Muslims of Kashmir for two years, nor will they hold any religious discussions with other Muslims" (Copeland, 1981). Hadhrat Mirza Mahmud Ahmad[ra] further declined the invitation to head a different AIKC. The loss of financial support was fully missed. After the arrest of Abdullah, there were dissidents among the population. The younger generation wanted to pursue direct action and were in defiance of the order. The leaders of the Muslim Conference were also no longer trusted. There were also rumors of Sheikh Abdullah's alliance with the Ahmadiyya Movement. His image plummeted. Many began joining the new party called the Azad Party by Mir Waiz Yusuf Shah. Abdullah faced a problem. He needed to organize his

identity through moderation to change his current image. This new policy of moderation occurred with the influence from the Ahmadi Muslims following Hadhrat Mahmud Ahmad's[ra] theory against mass agitation, that stated in May 1934, "it is not permitted by religion nor does it seem to be right morally" (Copeland, 1981). The Ahmadiyya movement also was heavily supported by the British. In fact, the Indian National Congress were eying on Abdullah political tactics and Nehru further supported the Ahmadiyya Movement defending them in the *Modern Review* against Iqbal and other orthodox Muslims. Abdullah liked Nehru open-mindedness and wanted to utilize him in the support of negotiations with the Hindus in Kashmir. He later reformed his ideology of a unified Islamic Kashmir and pursued a Kashmir incorporated with all people alike. He turned himself into a secular politician like his friend Nehru. Abdullah stated to a reporter in February, 1934:

> My highest desire is that the peoples of this country should fight for the liberation of their motherland without distinction of caste, creed or community... Let Hindus and Muslims, by shedding their fears and misunderstandings of each other, launch such a movement (Copeland, 1981).

The Kashmiri Movement laid the groundwork on socialist ideals. It wanted to unite people from different religious affiliations under a single political and economic framework. These nationalist politics would help accede Jammu and Kashmir accede into Independent India. But, these nationalist politics still faced economic problems. The Muslim Conference at this time period became more geared to help alleviate the economic hardships. Abdullah in fact changed his leadership on the Muslim community, and wanted to unite all Kashmiri people including the Kashmiri Pandits stating "The loss of rights is a loss to all, whether he is a Muslim or a non-Muslim" (Zutshi, 2004).

However true his ideas on Islam were, he drew attention stating that nationalism had to be without religion. Those who supported religion in Kashmiriyat were immediately rejected. Citizenship was a not a common edification for those seeking rights for a religious identity. Communities began to lose hope under nationalism, but Sheikh Abdullah would continue to use Kashmiriyat to revive the dissenters of the population.

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SUPPORT HUMANITY FIRST WITH MONETARY DONATIONS

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HADITH

Hadhrat Abu Shuraih Al-Ka'-bi[ra] relates that he heard the Holy Prophet[saw] say: "It is incumbent upon him who believes in Allah and the Day of Judgment that he honors his guest. (Hospitality for) one day and one night, in respect of the guest, is desirable. Hospitality for three days is a right of the guest. That (Hospitality) which is beyond this is charity. It is not proper for him (the guest) to stay (with his host) until he makes himself burdensome (to the host)."

(Abu Dawud kitabul at'amah bab fiddiyafah, Musnad Ahmad, p 37/3)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "It is also part of my *sunnah* (practice) that the host accompanies the guest to the door."

(Ibni Majah abwabul at'amah babuddiyafah)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "When any of you is invited to a meal, he should accept it. If he is fasting he should keep praying and glorifying Allah, and if he is not fasting he should eat (the feast)."

(Muslim kitabunnikah bab al-amr bi ijabataddai ila da'wah)

Hadhrat Abu Qatadah[ra] relates that the Holy Prophet[sa] said: "He who serves drink to others should be the last to drink himself. "

(Tirmidhi abwabul ashribah bab saqiyal qaum akhira hum shurba)

GOOD FAMILY RELATIONS: THE ISLAMIC WAY

Yusef A . Lateef

The Islamic family is not only related by blood, as parents, children, uncles, aunts, cousins and adopted children, they are also related by faith-- they are connected by a system of religious beliefs which are prescribed by God in the Holy Qur'an and complemented by the *Hadith* and the *Sunnah*.

It is through acting upon the teachings of the Holy Qur'an, and the *Hadith*, and *Sunnah* that the Islamic family is coherently related. In other words, the Islamic family strives throughout their life time to assimilate, and to reflect in their actions the teachings of the Holy Qur'an, the *Hadith* and the *Sunnah*.

In speaking of relations and connections, the words of an old Gospel song come to my mind, a song in which the promotion of the glory of God is objectified for having created mankind. The words go something like this:

"The head bone connected to the neck bone, the neck bone connected to the shoulder bone, the shoulder bone connected to the arm bone, the arm bone connected to the wrist bone, the hip bone connected to the leg bone, and the leg bone connected to the foot bone," and so on, and in conclusion ascribing glory and praise to God for having created man.

The point I want to make here is that surely, as God created the human family, it is only God, Who can direct and connect the human family, it is only God, Who can provide the proper guidance for the human family: and this guidance, by the grace of God, is acquired by the human family. *Insha Allah*, when they seek Allah's guidance the Islamic Way.

The Islamic way of good family relations are blessings from Allah, acquired when the family vigilantly seeks guidance through Allah and the Holy Qur'an. Good family relations come when the family follows the guidance of their Lord--that is the Islamic way--and it is the family who follows the guidance of their Lord who shall prosper.

It is the family who creates peace who shall receive the blessings of peace. They shun disorder, for shunning disorder is the Islamic way. The family who believes in the unseen and observes prayer, and spends out of what Allah has provided for them, are connected to the peace that comes from Allah. Their love for Allah, and for Allah's creation flows from their hearts toward each other and all mankind.

The Islamic family hears with their hearts. they speak with their hearts, and they see with their hearts, they serve each other and humanity ceaselessly. This is the Islamic way.

The good family is humble toward each other and humanity for fear of Allah-- for they know that Allah is not unmindful of what they do. The good family believes and they do good works. For such. Allah has said they are the dwellers of Heaven.

Frequently Allah sees the Islamic family turning to the sacred Mosque which they like.

The Islamic family vies with one another in good works, good works is the family connection that's stronger than blood-ties--this is the real family relation, the family of good works, the family of righteousness, the family of love, the family who has compassion, the family who serves humanity.

And where so ever the Islamic family may be, they turn their faces and their hearts towards the Sacred Mosque.

The Islamic family relation is that they remember Allah much and they are thankful to Allah, and they are grateful to Allah.

Each person within the Islamic family has a goal which dominates each one of them, but they attempt to seek help with patience and prayer; they believe that Allah is with the steadfast.

The Islamic family is a family who spends their wealth to seek the pleasure of Allah, and to strengthen their souls, and if they

receive no pleasure from Allah and their souls are not strengthened, they are pleased with whatever Allah affords them.

The Islamic family is steadfast, truthful, humble, and they spend in the way of God, and they seek forgiveness in the latter part of the night. The Islamic way for the family is to hold fast, all together. by the rope of Allah, and be not divided; and they frequently remember the favors of Allah which He has bestowed upon them.

The family relation is that they invite each other to goodness and enjoin equity, and forbid evil.

The Islamic family is connected to the idea of making their scales heavy with good deeds, and their hearts are expanded for the love of Islam. The Islamic family is connected in that they give praise to Allah for giving them shape and life.

The Islamic family is connected in that they seek refuge frequently in Allah against the evil suggestions whispered by Satan.

The Islamic family is connected in that they believe in Allah and His Messenger, the Holy Prophet[saw]. The Islamic family is connected in that their hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they increase their faith, and they put their trust in their Lord. They observe Prayer and spend out of that which Allah has provided for them.

The Islamic family is connected in that they strive to keep the Mosque of Allah in a good and flourishing condition, they believe in Allah, they observe prayer, they pay the *Zakat*, they believe in the angels. the Prophets, the Revealed Books and the Day of Judgment.

They are connected in that they strive in the cause of Allah with their property and their persons.

They believe and do good works--they seek the guidance of their Lord because of their faith. They seek opportunities to do good works. Their prayer therein is "Glory be to Thee, 0 Allah, and their greeting therein is Peace." The Islamic family are friends of Allah, and Allah has created love between them. Their hearts are soft, yet, firm for the love of Islam. They realize that it is Allah Who provides for their sustenance. They strive diligently to be the best in conduct.

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TABLIGH ACTIVITIES

Bashir Uddin Mehmud President, Fitchburg Jama'at.

1. Alhamdolillah, during December,2010, our *Tabligh* Secretary with the help of other *Jama'at* members managed distributed a lot of "Muslim for Peace" flyers.
2. In Fitchburg, there is a non profit organization named "Three Pyramid" The Chief Executive officer Mr. Adrian Ford (know each others from the last 20 years) invited me in there board of directors meeting and made me one of it's new director. I gave him 50+50 English & Spanish flyers to put in Three Pyramid. Three Pyramid gives training to jobless diverse residents of Fitchburg & other communities too. They do lot of social work. Our *Tabligh* Secretary also attended their meeting on December 14, 2010.
3. The *Tabligh* Secretary who is also *Qaid Khuddamul Ahmadiyya* invited some Christian friends in the *Khuddam* meeting and gave them literature.
4. The Fitchburg access TV is playing our DVDs every week.
5. We also held a symposium in our mosque. A Christian priest, a Jewish and a Sikh speaker were talked on the topic "The Sanctity of the Holy Scriptures." Missionary Zafar A. Sarwar Sahib presented the Islamic point of view.
6. We visited a Bengali friend for *Tabligh* purpose. The difference between Ahmadi and Non-Ahmadi was discussed. Told them about Bengali web site. Brother Ghulam Rabi was requested to call those Bengali Non-Ahmadis.
7. One Afghan Non-Ahmadi Muslim attends regularly *Jumu'ah* Prayer with us.

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INTERFAITH SYMPOSIUM ORGANIZED BY THE AHMADIYYA MUSLIM COMMUNITY HOUSTON

Sadia Farouqi

The Houston metro area chapters of the Ahmadiyya Muslim Community USA held an interfaith symposium on the timely topic of "Loyalty to One's Homeland" on Saturday January 8, 2011. By the grace of God the event was a huge success with more than 90 guests and 150 AMC members in attendance. Several government officials also attended the event, including Harris County Judge Ed Emmett, FBI Houston Community Relation Office Director Richard Powers, Mayor Pro-Tem of Sugarland Thomas Abraham, and Mr. John Chen of Precinct 4 Police Department. Media was also present, including Houston Chronicle.

The program began with the recitation of the Holy Qur'an and welcome remarks by the host chapter's president Kalim Rana Sahib followed by a slide show presentation with some key information about the Ahmadiyya Muslim Community and its long tradition of holding interfaith dialogue. Then the proceedings were handed over to the moderator for the evening, Professor Paula Sanders of Rice University. Professor Sanders welcomed the guests and introduced the speakers. Rabbi Robert Haas of Congregation Emanu El spoke about Jewish loyalty. He gave a brief historical overview of the Jewish people who have always been ready to adopt their countries as home and offered full loyalty from the time of Babylon to the World Wars. In America, Jews have always been ready to contribute financially as well as politically; he read a letter sent by President George Washington to a prominent Jew thanking him for his financial support. On behalf of Christianity, Dr. Lynn Mitchell of Rice University spoke a few words. He explained that Christianity as a religion tends to hold a less than appreciative view of the government, and until recent times has discouraged complete loyalty in terms of serving in the armed forces. However, the values of peace, love and unity are of outmost importance to all Christians, and hence loyalty to the homeland stems from that as well.

The Islamic perspective was presented by AMC's national vice president and missionary of central east region Imam Azhar Haneef. Imam Haneef used Qur'anic verses and hadith to show that loyalty and obedience of one's country is part of a Muslim's faith. He said that there is a huge misunderstanding of Islam in the American people's minds due to the actions of terrorists who claim to represent Islam. However the truth is that all American Muslims must show loyalty from their hearts, not just lip service, to the American flag and everything it stands for. Once the panelists had completed their presentations, Professor Sanders read out a few questions collected earlier from the audience. The panelists were allowed a few minutes to answer the questions, which ranged from how to deal with a lack of tolerance to personal approaches to promote interfaith dialogue. A brief moment of silence was observed in memory of those injured and killed in Arizona that morning. After the Q/A session some guests were requested to say a few words. Harris County Judge Ed Emmett expressed his heartfelt appreciation of the event, and affirmed that such interfaith discussions were much more productive than the negative comments about Islam in the media. Congresswoman Sheila Jackson Lee of the 14th congressional district spoke by telephone to thank the event organizers and audience for promoting peace and understanding as she could not attend the event due to the Arizona's incident. Richard Powers, Director, Houston FBI office, expressed his gratitude for stressing loyalty to the homeland since it leads to security and peace in these current times. Lastly, Dr. Milton Boniuk of the Boniuk Center for the Study and Advancement of Religious Tolerance at Rice University applauded AMC's efforts at interfaith dialogue and expressed an interest in working with AMC in the future.

The program ended with concluding remarks by Munum Naeem and silent prayers by Regional Missionary Mohammed Zafarullah Sahib. Afterwards guests were welcomed to a delicious buffet and open discussion.

A HUMAN MANIFESTO

Laila Isack

I quicken the movement in my brittle feet, attempting to retreat to a clear-aired venue. All around me surrounds women, men, and children of the disease; racing to their vent to clear the living anti-friends from their stomach. I am terrified to catch such a zombie-infested infliction as the one that has bestowed it's horrors upon them. Each day, the plague of sin strikes another pure friend of mine, turning them into sickened areas of quarantine. I am in quarantine; not from the injection of poison, but from the conviction of deflecting this disease that is attempting to carve into me. I wish nothing more than the panacea to propel down from the Heavens and force its way, absorbing into the depths of this abandoned shack I have been compelled to call the land of the free. Yet, I wish nothing more than to follow the will of God Who bestowed free will and as He has it; I wish to not force upon anyone anything, *Insha Allah*.

I want for them the design I obtain; and I pray that free will of theirs chose a prescribed will of love and nurture, of honesty and humanity. I tarry in the land, longing for your help, for your help is my help, and your help is you. For my help is your help, and my help is me. I believe in a single soul cradled in honest teachings. I believe that a single soul can spread white fires that do not burn, but instead caress humbly. I hear the stealthy whisper of a salvation for a concealed problem. The cement rains an anti-biotic, a pretend friend, an enemy clothed in an inviting aura of flowers and homely musk. I know this foe, I have tangoed with it through the nights of my childhood; I ran through it in the impatient hope to out- run any form of disease. I know this expedient remedy, and in it lies another form of poison, causing its individual form of incarceration. I no longer am a fool to labels with transparent, printed warnings. Fool me once and I acted as one. Again, and I wear my new assigned name. Fool me a third time and I am a victimized mummy, succumbing to any form of brainwash and seduction delivered to my door step.

Out of this trance, I have fallen to flight and I will no longer gnaw at the corners of my cage, I will no longer fill in the lines of this page; I have escaped. Free to fill in my pill bottle with celestial medicines, soaring with the language of the world, reading the answers to life, and thereby growing life. I touched the earth with my mindful energy and out came springs of clean rushing water, and I spoke to this purified liquid in the language of its birth as she sung back to me on top of our gleaming mountains; and the corruption below heard an echo, perfecting the ring of the Liberty Bell.

Now, every moment my stride grows wider, it smooths out the movement below me, and the people of my home mimic my way. What a beautiful imitation. What a beautiful progression. What a beautiful circle of life. For I, too, learn from the one who increases their being; and you wonder where I found this unique creature? A human strode past me thousands of years ago, hundreds of years ago; a human strode past me today. A man walked a path and I followed his humane strides, copying like a child to his environment. I read the ways of my neighbor, who learned the ways of the Prophets, and therefore I conduct the ways of the Prophets in my walk. When our peregrination ends and we have made it to our finish line, I will see those who have got there first in speed, however not in action.

I saw my neighbor run to the end and I wondered what he thought of after the end, for his step was sloppy, and at one time, mine too. I thought if they but knew of the Judge awaiting us, possibly they would comprehend that we are not measured on our speed through this pastime, but instead the actions of our journey. I also witnessed a neighbor beside me on the left hustling ahead. His brother had fallen seven steps behind him, and the man continued to race along his cushioned path, never glancing back in his brother's direction. To my right paced another neighbor, sauntering. The man fell behind, decreased his speed with delicate grace, picked up the man who had stumbled short of the path, and together they proceeded ahead. I

learned on that day time is irrelevant in this race and an illusion that we selfishly cheat. On that day I slowed down and observed my fellow contestants, the constituents of this game; and in my watchful eye I noticed many lying flat, their faces on the ground. How had I never seen them before with their smiles melted to the blackness of the concrete floor? I cried in that moment, remembering my past, retracing my footsteps, and acknowledging my tracks. For over their backs, lay my steps; what a regret. I can only now remorsefully wash the marks I left and watch my toes, for the more I have the more likely I am to walk on them.

And for the man with no legs, my legs are your legs. And the man who cannot stand, my shoulders are your crutch; for if you fall, or crawl while I jump rope, I too will collapse, and the knot I skipped over will one day have me by the throat. I give you my hand in hopes you will give your hand to another man, and him another, and so on and so forth. Until one day the human bond is tighter than the shirt around man's arm, for the shirt can rip, but strengthen your hand and we have the strongest of all grips. Remember Allah, He too will remember you.

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SUPPORT

HUMANITY FIRST

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Purpose of Religion

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon the righteous every lasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing his extraordinary signs, or by keeping company with someone who has that experience.

[Naseem-e-Dawat, Roohani Khaza'in, Vol. 19, pp. 447-448]

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise, which will appear in diverse shapes in the Hereafter. To be unaware of the true God, to keep away from Him, and not to have any love for Him, is the hell which will appear in diverse shapes in the Hereafter. Thus, the true purpose is to have full faith in Him. Now the question is which religion and which book can fulfil this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future. . . Of what use then is a religion that is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead?

[Chashmai Masihi, Roohani Khazai'n, Vol. 20, pp. 352-353]

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls and bodies, angels, heaven, hell, resurrection and Messengership etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.

[Preface to Surmah Chashm Arya, Roohani Khaza'in, Volume 2, p. 81]

The Beginning of 'Tash-heezul Azhan' Magazine

Abdus Sami Khan, Editor Al-Fazl

Translated by Dr. Kashif Chaudhry

The duty of leading nations was laid on the shoulders of Hadhrat Musleh Mau'ood[ra]. It was also prophesied that this responsibility would grow exponentially. This is why since the early age, major projects were initiated by him which manifested as grand schemes in the coming times. This way, not only did he personally grow very quickly but also prepared an army of devotees and dedicated servants who went on to become his staunch supporters. Journalism and the work of compilation and authoring books was one of these great feats. When he was only 9 years old, he laid the foundation of '*Anjuman Hamdardan*' in 1897 which was later revised to '*Anjuman Khadim*'.

[Al Hakm 7 October 1979]

In 1900, the Promised Messiah[as] gave it the name '*Anjuman Tash -heezul Azhan*'

[Al Hakm 28 December 1939 p. 24]

The Beginning of '*Tash-heezul Azhan*'

Under the authority of this '*Anjuman*' and the editorship of Syedna Mirza Mahmood, a quarterly magazine was issued on March 1st 1906. This magazine was also named *Tash-heezul Azhan* by the Promised Messiah[as]. This magazine had the following objectives:

- To present the glowing face of religion to the world
- To publish what the Promised Messiah[as] says at home
- To rebut the allegations levied against Islam in general and Ahmadiyyat in particular with dignity.
- To record the biographies of Islamic personalities.
- Elaborating on the issues relating to the *Shariah* for the benefit of those less aware.
- There will be no intention to make profits off this paper and any earnings will be spent towards the spread of Islam.

[Tashheezul Azhan Volume 1, Number 1 Header p. 4]

Modern Style of Journalism

This magazine introduced a new style in Ahmadiyya journalism and lit a new wave of enthusiasm for the spread of Islam and service of religion in those youth that were filled with the love of faith. He established some permanent sections in the magazine right from its inception which increased its worth. These sections included 'the diary of the Promised Messiah[as]', *Shariah* issues, easy ways to learn Arabic and a section on the revelations and visions of the Promised Messiah[as]. The unpublished work of the Promised Messiah[as] and his sayings were also published In the magazine. So were the 'writings of the Imam'. In fact, it was he who first thought of publishing these writings in book form. He had expressed this desire in those days. He wrote a wonderful 14 page introduction in the first issue of *Tash-heez*. Hadhrat Hakim Maulvi Nurudddin Sahib[ra] was very pleased to read it and congratulated him on it. He specifically directed Khwaja Kamaluddin Sahib and Maulvi Muhammad Ali Sahib to read it.

[Al Hakam Jubilee Number, December 1939 p. 10 Column 3]

Maulvi Muhammad Ali's Comments

The Editor of the Review of Religions, Maulvi Muhammad Ali, commented on this as follows: "It is a great example of the courage of the youth of this Movement that the quarterly Magazine *Tash-heezul Azhan* has began being published from Qadian. The first issue was published on the 1st of March. May God fill it with blessings. The annual subscription is 12 *anna* [50 pennies]. The editor of the magazine is Mirza Bashirud Din Mahmood Ahmad, the son of the Promised Messiah[as]. He has penned a 14 page introduction in the first issue. The members of the *Jama'at* will read the article anyway but I also present this as a clear sign of the truth of this movement to its opponent.

His age is 18 or 19 at this time and the whole world knows what childrens desire for and like doing at this age.

WAQFE NAU PROGRAM AT WEST COAST JALSA SALANA USA

During the 2010 West Coast Jalsa Salana a *Waqfe Nau* class was held on Friday with National Secretary *Waqfe Nau*, USA, Hafiz Samiullah Chaudhary Sahib, and Na'ib Ameer, Dr. Hamidur Rehman Sahib. In attendance there were 60 boys and girls along with their parents.

The program started at 7:30 PM with recitation of the Holy Qur'an and a poem by *Waqifeen-e -Nau*. The opening remarks were delivered by Hafiz Samiullah Chaudhary Sahib which was followed by speeches and presentations by *Waqifeen-e Nau*.

The first speech was given by Tariq Naseem Ahmad, a *Waqif-e Nau* from Los Angeles East *Jama'at* who is currently attending the *Jamia Ahmadiyya* North America. He shared his first year's experience and overcoming of the perceived challenges about *Jamia*. He also described his daily learning routine and format of his time management.

Then, some young *Nasiraat* on the ladies' side presented a beautifully recited poem. The poem was followed by a speech on how to be a role model by Jalees Dar. Jalees presented references from the Holy Qur'an, sayings of the Holy Prophet[saw], writings of Hadhrat Promised Messiah[as] and from *Khulafa* of Hadhrat Masih Mau'ood[as].

Hafiz Samiullah Chaudhary Sahib gave a detailed talk on what it means to be a *Waqfe Nau*, especially in light of the most recent Friday Sermon by Hadhrat Khalifatul Masih V[aba] on the subject of dedication.

National Secretary Sahib encouraged all the *Waqfeen* to seek help when facing any problems and to utilize our *Jama`at's* resources in order to find solutions. Hafiz Sahib emphasized about bringing out any sort of challenges so all can help in battling the issues. The program was concluded with closing remarks by Nai'b Ameer Dr. Hamidur-Rehman Sahib and silent prayers.

There was a group photo taken at the end of the program and awards were distributed in recognition of the completion of first recitation of the Holy Qur'an and special participation gifts were handed out. *Waqfe Nau* caps were given to boys and scarves were distributed to all the *Waqfat-e-Nau*. Chocolates were also given to everyone including the parents.

Meeting with Local Waqfe Nau Secretaries

On Saturday, National Secretary Sahib held a lunch-meeting with all the Local *Waqfe Nau* Secretaries along with the two regional *Waqfe Nau* Secretaries from the West Coast regions. The purpose of the meeting was to get everyone on board with respect to the National *Waqfe Nau* program. Hafiz Sahib also talked about syllabus for all the *Waqfeen Nau*, upcoming testing of 18+ age group and miscellaneous updates. Hafiz Sahib passed out the handout outlining responsibilities of Local *Waqfe Nau* Secretaries.

Another handout was provided to everyone with all the details including a National Calendar of events for year 2011. Hafiz Sahib gave the guidelines on how to teach the syllabus and prepare *Waqifeen-e-Nau* for tests. He also encouraged the secretaries that they may join in to listen to the monthly *Waqfe Nau* conference calls on regular basis.

The meeting concluded with *dua*.

Waqfe Nau USA Career Planning and Rededication Workshops, East Coast, 2011

March 26th, 2011
Masjid Baitur Rahman, MD

March 27th, 2011
Masjid Baituz Zafar, NY

11 am - 5pm

The National Waqfe Nau department, USA, is holding its annual East Coast Career Planning and Rededication workshops in Masjid Baitur Rahman, MD, on Saturday, March 26th and Masjid Baituz Zafar, NY, on Sunday March 27th.

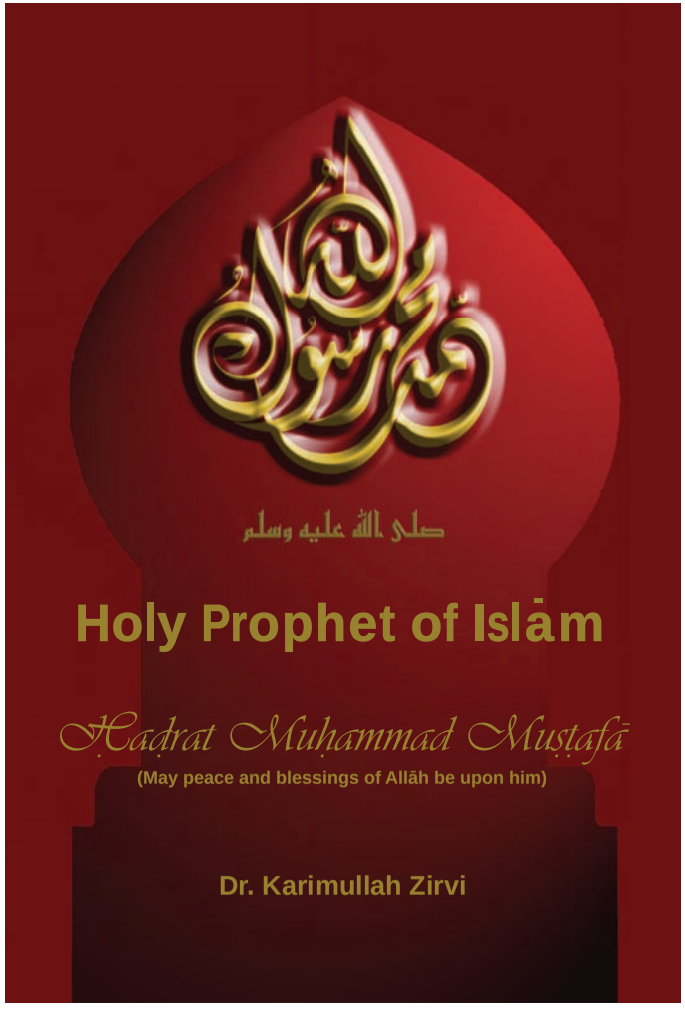
All Waqifeene Nau (boys and girls) aged 14 and above are invited along with their parents.

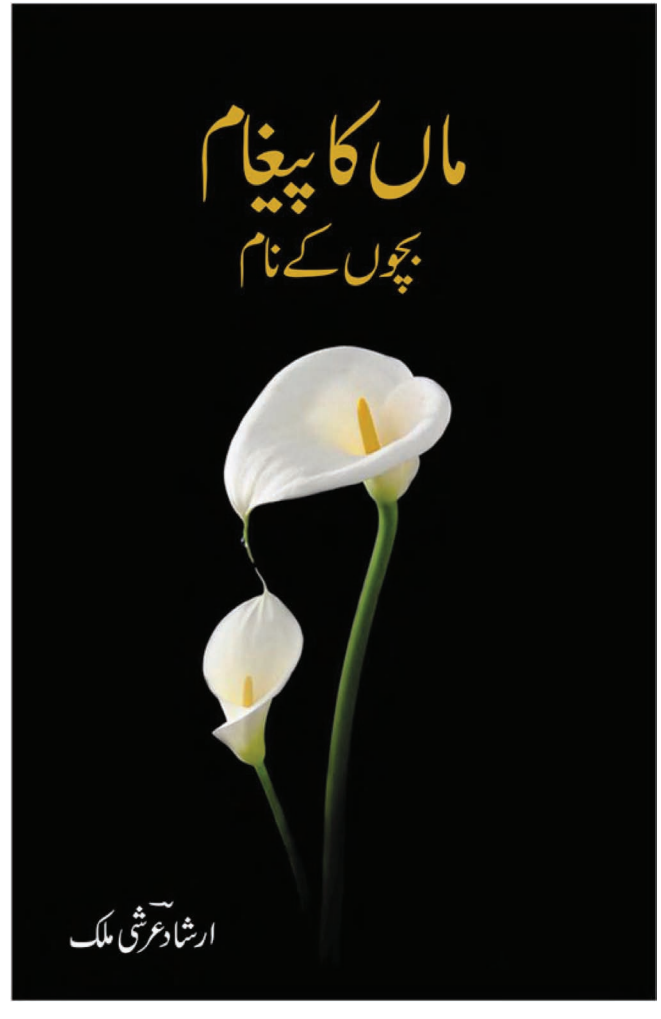
The workshop will include:

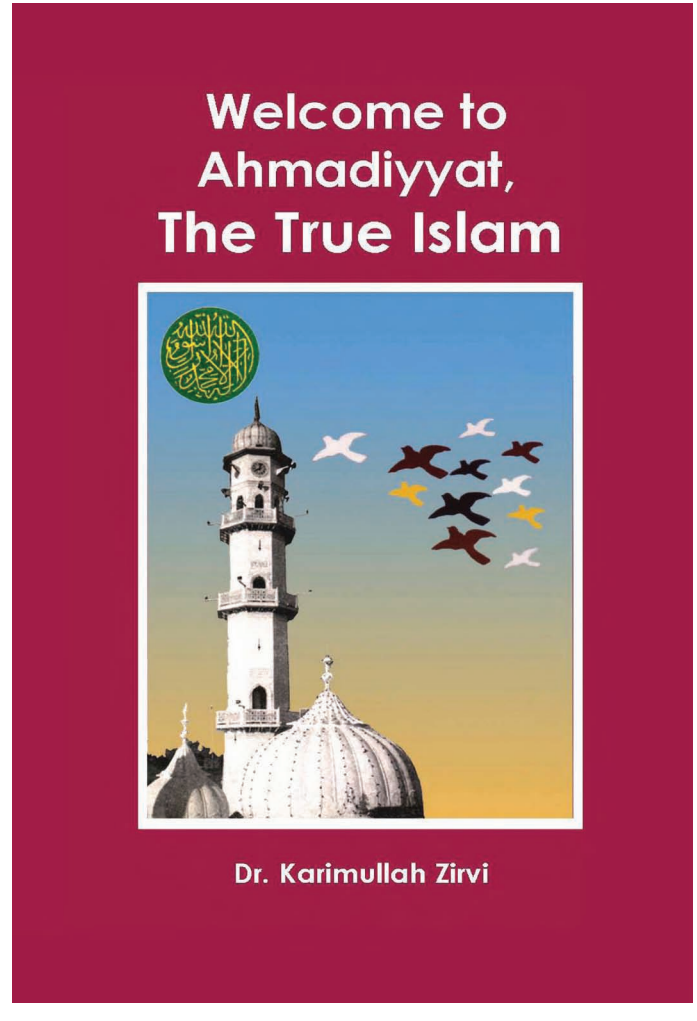
- **Rededication Q&A.**
- **Information sessions on careers of interest to Waqifeene Nau.**
- **One-on-One Career Counseling**

For any questions, please feel free to contact Mahmood Hanif, Assistant National Secretary Waqfe Nau for Career Planning, via email: mahmood_hanif@yahoo.com, or telephone: 201-838-9338, or your local or regional Waqfe Nau secretary.

Hafiz Samiullah Chaudhary
National Secretary Waqfe Nau, USA







Recently Published Books

Imam Zafarullah Hanjra and Jama'at members with Mayors
Left to Right: City of Bryan (Jason P Bienski), College Station (Nancy Berry) and Katy (Don Elder Jr.)

Interfaith Conference held at Houston, Texas